THE FOUR GOSPELS

Part 1

AN INTERPRETATION OF

THE ENGLISH BIBLE

By B. H. CARROLL

Volume	I	*Genesis*
Volume	II	*Exodus, Leviticus*
Volume	III	*Numbers to Ruth*
Volume	IV	*The Poetical Books of the Bible*
Volume	V	*The Hebrew Monarchy*
Volume	VI	*The Divided Kingdom, and Restoration Period*
Volume	VII	*The Prophets of the Assyrian Period*
Volume	VIII	*The Prophets of the Chaldean Period*
Volume	IX	*Daniel and the Inter-Biblical Period*
Volume	X	*The Four Gospels—Part 1*
Volume	XI	*The Four Gospels—Part 2*
Volume	XII	*The Acts*
Volume	XIII	*James, 1-2 Thessalonians, 1-2 Corinthians*
Volume	XIV	*Galatians, Romans, Philippians, Philemon*
Volume	XV	*Colossians, Ephesians, and Hebrews*
Volume	XVI	*The Pastoral Epistles of Paul, 1-2 Peter, Jude, and 1-2-3 John*
Volume	XVII	*Revelation*

"These works are designed especially for class use in the Seminary, Christian Colleges and Bible Schools, as well as the Sunday School. That they will make the greatest commentary on the English Bible ever published, is our sincere conviction."—*Baptist and Reflector.*

An Interpretation of the English Bible

THE FOUR GOSPELS

BY

B. H. CARROLL

Late President of Southwestern Baptist
Theological Seminary
Waco, Texas

EDITED BY

J. B. CRANFILL

Part I

BROADMAN PRESS
NASHVILLE, TENNESSEE

Copyright, 1913, By
FLEMING H. REVELL COMPANY

COPYRIGHT PURCHASED
1942 BY
BROADMAN PRESS

New and Complete Edition
Copyrighted 1947
Broadman Press
Nashville, Tennessee

Printed in the United States of America
5000—3-47—3

A GENERAL FOREWORD

An Interpretation of the English Bible, by Dr. B. H. Carroll, first came from the press of Fleming H. Revell Company in 1913. Revell's copyright was bought by Broadman Press in 1942. These volumes were edited by Dr. J. B. Cranfill, assisted by Dr. J. W. Crowder. In the meantime, it became apparent that the "Interpretation" was not complete: four volumes were yet needed to include the whole Bible. Dr. J. W. Crowder had in his possession the material of these volumes and at our request edited the following: IV, *Poetical Books of the Bible;* VI, *Divided Kingdom;* VII, *Prophets of Assyrian Period;* VIII, *Prophets of Chaldean Period.* For the first time, therefore, we are able to present the new and complete *Interpretation of the English Bible,* in seventeen volumes.

Of course, no one would be presumptuous enough to attempt to edit the body of Dr. Carroll's work; these volumes are valuable because of the undisputed position of the author in the minds and hearts of our Baptist people. We are leaving the long paragraphs as written; we are not disturbing references incorporating scientific statements which are now out of date, nor have we made any effort to eliminate repetitions or to bring the bibliography up-to-date.

As is known by readers of the earlier editions, this work is an interpretation rather than a commentary in the popular acceptance of the latter term. In such interpretation, the author indulges in paraphrasing the biblical text, in inserting now and then a sermon on a vital subject, and in sharing with his readers bits of humor which he has picked up along the way. After each chapter a lengthy list of pertinent questions is appended.

The reader finds Dr. Carroll's knowledge of the Bible positively amazing, and rejoices in his strict adherence to the ob-

jective with which he started: "We set out not to study human creeds, but the Bible, and we agreed to let the Bible interpret itself and mean what it wants to mean."

JOHN L. HILL

CONTENTS

Foreword v
I. Introduction—The Four Gospels 1
II. Introduction—The Fifth Gospel 12
III. Introduction—The Several Historians 25
IV. Luke's Dedication and John's Prologue 42
V. Beginnings of Matthew and Luke 58
VI. Beginnings of Matthew and Luke (Continued) . 76
VII. Beginnings of Matthew and Luke (Continued) . 88
VIII. Beginnings of Matthew and Luke (Continued) . 100
IX. Beginnings of Matthew and Luke (Concluded) 110
X. John the Baptist 123
XI. The Kingdom of Our Lord Jesus Christ 137
XII. The Beginning of the Ministry of John the Baptist 148
XIII. The Nature, Necessity, Importance, and Definition of Repentance 159
XIV. The Object of Repentance 176
XV. Motives and Encouragements to Repentance... 190
XVI. Motives and Encouragements to Repentance (Continued) 199
XVII. Motives and Encouragements to Repentance (Concluded) 212
XVIII. The Ministry of John the Baptist (Continued) 224
XIX. The Culmination of John's Ministry 237
XX. The Temptation of Christ 245
XXI. Satan's Three Special Temptations of Our Lord 255
XXII. John's Testimony to Jesus, Jesus' First Disciples and His First Miracle 265
XXIII. The Sojourn of Jesus at Capernaum 284
XXIV. The Evidences of the Spirit in the New Birth.. 296
XXV. The Guilt of Sin Stated and the Remedy 317
XXVI. Our Lord's Great Ministry in Galilee. Part I.. 325
XXVII. Our Lord's Great Ministry in Galilee. Part II. 340
XXVIII. Our Lord's Great Ministry in Galilee. Part III 353
XXIX. Our Lord's Great Ministry in Galilee. Part IV 379
XXX. Our Lord's Great Ministry in Galilee. Part V. 398
XXXI. Our Lord's Great Ministry in Galilee. Part VI 419
XXXII. Our Lord's Great Ministry in Galilee. Part VII 439

I

INTRODUCTION—THE FOUR GOSPELS

The New Testament is the ultimate authority for the life of Christ. In that collection of books, this life is set forth in four distinct phases:

His eternal existence, essential Deity, relations and activities as pure spirit prior to all time and history.

His foreshadowing in time, prior to his incarnation. This is done by an intepretation of the Old Testament.

His incarnation, or earth life, from his birth to his death.

The glory life of his exalted humanity, from his resurrection to the end of time.

Usually, however, when men speak of the life of our Lord they mean his earth life from his birth to his death. Even in studying his earth life only, it is helpful to know well:

His human antecedents, as set forth in the Old Testament history of his people.

The history of that people in the 400 years' interval between the close of the Old Testament and the opening of the New Testament.

The geography and topography of the land of Palestine, the scene of his life and labors, together with the political, religious, and social conditions of his people at the time of his birth and during his life.

The successful preacher or teacher must often repeat, or restate in new forms, what he has preached or taught before, because there is little remembrance of former things, and because there is constant change of hearers or students un-

familiar with his previous teaching or preaching; and because no one statement of any truth sufficiently fixes itself in the mind of the hearer or reader. Repeated hammering is needed to drive a nail to its head, and even then we need to clinch it.

On account of this necessity for repetition, we commence with definitions many times given before. Our English word, "scriptures," means, etymologically, any kind of writings as contrasted with oral statements. Our English words, "Holy Scriptures," mean "sacred writings," or inspired writings, as distinguished from profane writings. Our English word, "Bible," means a library, or collection of books. And hence, "Holy Bible," would mean a sacred library. This sacred library consists of two grand divisions, entitled "Old Testament" and "New Testament." The Old Testament consists of thirty-nine books, arranged in a threefold division of Law, Prophets, and Psalms. Likewise the New Testament consists of twenty-seven books, divided into three general classifications—that is, five books of history, twenty-one letters or books of doctrine and discipline, and one book of prophecy.

This classification, however, must not be strictly pressed, since the five books entitled histories contain letters, doctrines, and prophecies; and the twenty-one letters contain history, prophecy, and doctrines; and the one book of prophecy contains letters, history, and doctrines.

Of these New Testament books, Paul wrote fourteen; John, five; Luke and Peter, two each; Matthew, Mark, James, and Jude, one each. And since Paul influenced both of Luke's books, a majority of the books, and more than half of the contents of the New Testament may be attributed directly or indirectly to Paul.

The English word, "testament," whether Old or New, was derived from the Latin, based on such passages as: Luke 22:14-20; 1 Corinthians 11:25; Hebrews 8:9-13; 9:16-17, and is a misnomer, since the Greek word so rendered means "covenant," but in the Bible it is never applied to a collection of

books. The word, indeed, has the meaning of a last will and testament in two instances only, of Biblical usage, both in the same connection, Hebrews 9:16-17. So used in that sense it simply points out one analogy between a covenant and a last will and testament, to wit: that the death of a victim ratifies a covenant, as the death of a testator precedes inheritance under his will. The mischievous effect of this rendering "testament" in other instances of usage not only obscures the connection of thought between the Old and New Covenants, but appears historically and particularly in the fact that one large and modern Christian denomination, popularly known as Campbellites, deduces the most distinguishing articles of their creed and practice from this incorrect rendering, together with their faulty interpretations of some other passages. Substantially, their argument is this:

The New Testament is God's last will and testament.

Its provision of inheritance cannot be effective until after the death of the testator, Jesus Christ.

The chief blessing of the inheritance is the forgiveness of sins.

Sins under the Old Testament, and up to Christ's death, were not actually forgiven, but only passed over until the coming and death of the Testator, quoting Romans 3:25.

Therefore, in determining the New Testament law of pardon, they contend that we must not consider the Gospels by Matthew, Mark, Luke, and John, but must consult only the books concerning matters after his death. Hence they find the law of pardon in Acts 2:38, and contend that then was Christ's kingdom set up, and then only was this law of pardon published, to wit: "Repent and be immersed in his name, in order to remission of sins, and ye shall receive the gift of the Holy Spirit."

Therefore, they make baptism a condition of salvation and of the reception of the Holy Spirit, and an essential part of regeneration.

Their contention, based on this argument, is set forth elaborately in a book by Ezell, one of their teachers, entitled, *The Great Inheritance*. We defer until we come to Acts 2:38, the correction of their erroneous exegesis of that passage, and merely state now that the capital defect of the whole contention consists in confounding expiation toward God with remission of sins toward man. It is true that the expiation of sins toward God did not historically take place until Christ died, but it is utterly untrue that the remission of sins toward man did not precede this expiation, since remission came as truly in the Old Testament times as in the New Testament times, because of God's acceptance of the pledge of expiation by his Son.

While we think it well to show the incorrectness and mischievous tendency of this misnomer, yet the term, "testament," is so fixed in our literature as applied to the two collections of books so styled, we accept the common usage, modified by this explanation.

In like manner the Greek word rendered "gospel" means, etymologically, good tidings of any kind, but in this collection of books it means the good tidings of salvation through Jesus Christ our Lord. Nowhere in New Testament usage does the word "gospel" mean a history, as when we say, "the Gospel according to Matthew." The word "gospel" occurs often alone, or with the article only; as "preach the gospel," or "believe the gospel." In connection with the Father we have the usage: "The Gospel of God," "The Gospel of the grace of God," "The Gospel of the glory of the happy God." In connection with the Son we have the usage: "The Gospel of the Son," "The Gospel of Christ," "The Gospel of Jesus Christ," "The Gospel of Jesus Christ, the Son of God." It is also used with another modifying term, "The Gospel of the Kingdom," and it is used with reference to its purpose, "The Gospel of Salvation," and to its duration, "The Everlasting Gospel."

Our English word "gospel," however, is derived from the Anglo-Saxon, "godspell," meaning "a story of God." We employ the word in this narrative sense when we say, "Matthew's Gospel," or "The Gospel according to Matthew." In this last sense, meaning a narrative, there have come down to us in writing five Gospels—Matthew, Mark, Luke, John, and Paul. Of these, Paul's was first reduced to writing, and John's, last. Three of these Gospels, in the sense of histories, are called synoptics: Matthew, Mark, and Luke, because they present a common view.

These five Gospels, or histories, must be considered as an independent and complete history of our Lord from each author's viewpoint. They were written by different men, at different times, for different purposes—for different ends—and each, I repeat, must be considered as a complete view. That is to say, notwithstanding the multitude of books that have been written upon the subject, there is no satisfactory evidence that any one of them had before him, or was influenced by a copy of any other from which he consciously borrowed, or which he designedly abridged or enlarged or supplemented in any way. Nor is there any reliable evidence that any two or more of them had access to a common original written gospel now lost. There was, of course, before any writing, a common oral gospel, but mere human memory could not be relied upon to recall with accuracy the minute details such as we find in Mark, nor the very words of long discourses, such as we find in John and Matthew. We must look elsewhere for an adequate explanation of their agreements and differences. At the last analysis, the inspiration of each historian best accounts for the plan of his history, not only in the material he selects, but in what he omits, in his historical portrait of our Lord.

Westcott in his introduction to the Gospels, cites the fact that three portraits of Charles I were painted, one giving the front view, the others the right and left profile views, and these

three portraits were to enable a sculptor to carve a lifelike statue of him. The sculptor could not carve this statue with accuracy from a front view only, nor from either one of the two side views only. In the same way we have five complete historical portraits of our Lord, in order that we, in the study of them from their different angles of vision, may get a full view of our Lord and Saviour.

We have already said that the New Testament considers the life of our Lord in four distinct phases: his pre-existence, his Old Testament adumbration, his incarnation, and the glory life of his exalted humanity. Each historian considers only so much of these four phases as is essential to his plan. Mark, with very vivid details, considers the public ministry of our Lord, having little to do with either his pre-existence, his foreshadowing in the Old Testament, or his life after his ascension. Matthew and Luke alone treat of the infancy of our Lord. Matthew and Paul particularly consider the interpretation of the Old Testament, foreshadowing of our Lord. Luke, in a second volume, discusses much the exalted life of our Lord in the establishment of the churches. John and Paul both treat of his pre-existence, and both, of the activities of his exalted life. This John does in his second volume—Revelation.

We may profitably study these histories of our Lord in two ways:

Considering each history alone, in order to get before our minds the author's complete view according to his plan. This study must not be omitted.

The harmonic study of our Lord, putting in parallel columns so much as each history has to say on a given point, and looking at the testimony of all the witnesses.

In the first method it is easy to see that Matthew writes for Jews, and his is the gospel of the King and of his kingdom, according to a correct interpretation of Old Testament foreshadowings. We find, therefore, in Matthew, many Old Testa-

ment quotations. He seeks to prove to the Jews that Jesus of Nazareth is the Messiah foretold in the Old Testament.

Paul unites with Matthew in making the same proof, but with reference to a larger purpose than the limitation of Matthew.

Mark's Gospel may be called the Gospel of deeds rather than of teachings. It is limited to the earth life of Jesus, and describes the mighty things which he did. It is most vivid and minute in details and has much of narrative. It is the "straightway" gospel. As only an eyewitness could give the vivid and minute details of gesture, posture, indeed the very look of the actors and observers, this has been called Peter's Gospel. There is both external and internal evidence that Peter supplied most of the material of Mark's Gospel. As Mark limits himself almost exclusively to one of the four phases of our Lord's life and to only his public ministry, and as he makes but little special contribution to the sum of discourses, parables and miracles, we must find his most valuable contribution in his vivid and minute details, therein far surpassing all others. He surrounds his incidents with all the circumstances that make them impressive. We see the posture, gesture, look, and the effect. His particulars of person, number, time, and place are peculiar. His transitions are rapid, his tenses often are present not past, and we hear the very Aramaic words spoken, in direct quotation. It is more than a moving picture show, since we hear the very Aramaic words: "Boanerges," "Taitha cumi," "Corban," "Ephphatha," "abba."

Luke's Gospel may be called the Gospel of the Saviour and of humanity, his purpose being not so much to convince the Jews that Jesus is the Messiah, as to show his relation to all mankind. Because Luke's is the Gospel of the Saviour and of humanity, his genealogy extends back to Adam. Luke was not a Jew, and was the only Gentile who wrote a book of the Bible. His writings, Gospel and Acts, treat elaborately

of the earth life of our Lord, and of his ascended life up to Paul's first Roman imprisonment. Renan the infidel, calls Luke's Gospel "the most beautiful book in the world." Speaking of them as masterpieces of human literature, Isaiah and Luke surpass all other books of the sacred library.

One cannot, in a few words, enumerate all the special contributions of Luke's Gospel. We may note a few:

He alone gives an account of the birth and training of John the Baptist.

He alone gives us the five great hymns: The "Hail Mary," the "Benedictus" of Zacharias, the "Magnificat" of Mary, the "Gloria in Excelsis" of the angels, and the "Nunc Dimittis" of Simeon.

He recites more miracles and parables than any other historian, and of these at least six miracles and seventeen parables are not given elsewhere.

More than the others it is the Gospel to woman, to the poor, to the sick, the outcast, and the foreigner.

To him we are indebted more than to all the others for the incidents and teachings of our Lord's ministry after the rejection in Galilee and up to the last week of that ministry.

It is more than the others the Gospel of prayers and thanksgiving in giving not only the occasions when our Lord prayed, and often the prayers themselves, but the lessons on prayer, taught to the disciples.

John's Gospel may be called the Gospel of positive knowledge, assurance, and comfort. It is more the subjective than the objective history. He means, evidently, to give to every Christian absolute knowledge, and internal assurance of the certainty of that knowledge.

Paul, less than the others, treats of the details of the earth life, discussing more the purposes of that life than its historical facts. It is interesting in comparing Matthew, Mark, Luke, John, and Paul to note each one's special contribution to the complete history of our Lord. No mere human his-

torian would have omitted from his history what any one of them omits. We cannot account in a mere human way, for the omission of the early Judean ministry by the Synoptic Gospels, nor for John's omission of the bulk of the Galilean ministry. A careful student of the several histories of our Lord cannot fail to be impressed that no one of them alone, nor all of them together, intend anything like a complete biography like we find in the human history of a man. Each employs only that material essential to his plan, designedly leaving out everything not necessary to his purpose. John, at the close of his Gospel, rightly says, "Many other signs, therefore, did Jesus in the presence of his disciples, which are not written in this book: but these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." A similar statement could well have been made by every historian. What is true with reference to the facts of his history, is also true with reference to his teachings. No one of them gives all of his teachings, or intended to do it, but only so much of the teachings as is necessary to his plan of history.

Indeed, Luke, in his second volume entitled "The Acts of the Apostles," says that his Gospel is an account of what Jesus began to do and to teach, implying that his second volume will tell of what Jesus continued to do and to teach in his exalted life. It is interesting as well as profitable to collect together the incidents, miracles, parables, and discourses given by each historian alone.

For example, Matthew alone gives the miracle of the healing of the two blind men, in chapter 9, and of the finding of the stater in the fish's mouth. Matthew alone gives ten of the great parables—the tares, the hidden treasure, the pearl of great price, the drawnet, the unmerciful servant, the laborers in the vineyard, the two sons, the marriage of the king's son, the ten virgins, and the talents. Matthew alone gives a somewhat full account of the great Sermon on the Mount,

and the great discourses on the rejection of the Jews, and our Lord's great prophecy extending from chapter 21 through 25 of his book. He alone gives us certain incidents of the life of our Lord—the coming of the Wise Men, the massacre of the innocents, the flight into Egypt, the return to Nazareth, the covenant of Judas for thirty pieces of silver, his repentance and his end, the dream of Pilate's wife, the appearance of the saints in Jerusalem in connection with Christ's resurrection, the watch placed at the sepulcher, the bribing of these watchmen to spread false reports, and the earthquake.

It is in John alone that we find the early Judean ministry, the Samaritan ministry, the great discourse on the bread of life in Capernaum, the discourse of the Good Shepherd, and particularly the great discourse after the Lord's Supper, as embodied in chapters 14-17. These four chapters of John constitute the New Testament book of comfort, Isaiah 39-66 constitutes the Old Testament book of comfort.

Of course these examples of special contributions are samples only, not exhaustive.

It is in Paul's history alone that we find an addition to Luke's genealogy, that is, from the first Adam to the Second Adam. But as four of these Gospels are continuous histories, and as Paul's, the Fifth Gospel, is scattered throughout his many letters, we will consider in the next chapter the Fifth Gospel.

QUESTIONS

1. In what distinct phases does the New Testament set forth the life of our Lord?
2. What things are helpful to know, even when we study only the earth life of our Lord?
3. What is the meaning of our English word, "scriptures"?
4. Meaning of "Holy Scriptures"?
5. Meaning of "Bible"?
6. Meaning of "Holy Bible"?
7. What are the two grand divisions of our Holy Bible, of what does each consist and what the three subdivisions of each?
8. Why may we not strictly press the three general classifications of the New Testament books?
9. Who were the authors of the New Testament books, and how many did each write?

10. What is the proportion of Paul's contribution to the New Testament?

11. Give derivation and meaning of our English word, "testament," and show how it is a misnomer when applied to our collection of sacred books.

12. In what two instances only in Bible usage may the Greek word, *diatheke,* be rendered "testament"? And in those instances show the one point of analogy between a "covenant" and a last will and testament.

13. Cite a notable historic instance of the mischief of confusing "covenant" and "testament."

14. What of the Campbellite argument based on this contention and in what book is it elaborated?

15. What is the radical defect of the argument?

16. Meaning of the Greek word rendered "gospel" in the New Testament? And in the New Testament, does it ever mean a narrative?

17. What are the uses in the New Testament of the word rendered "gospel" with the article only? In connection with the Father? With the Son? With the kingdom? With salvation?

18. What is the derivation and meaning of our English word, "gospel"?

19. In the sense of a narrative, how many gospels have come down to us in writing, which first reduced to writing, and which last?

20. Which are called Synoptics, and why?

21. In accounting for these several written histories, were any two or more based on any written history now lost?

22. Is there any reliable evidence that any one of the historians had before him a copy of any one of the other four histories, from which he consciously borrowed material, which he designedly condensed, elaborated or supplemented in any way?

23. How, then, must these five histories be regarded, and what the only common original?

24. How alone may we account for their agreements and differences?

25. Why five Gospels? Cite and apply the illustration found in Westcott's "Introduction."

26. Show, in the case of each historian, what phases of our Lord's life are treated—his pre-existence, his Old Testament foreshadowing, his earth life, his ascended life.

27. In what two ways may we profitably study these histories?

28. How may we characterize Matthew's Gospel, what is his chief design and what are the more important of his special contributions to the history?

29. How characterize Luke's Gospel, what is his chief design and what are some of his special contributions?

30. How characterize John's Gospel, what is his chief design and what are some of the most important of his special contributions?

31. What chapters of John constitute the New Testament book of comfort?

32. As Mark limits himself almost exclusively to only one of the four phases, that is, the earth life of our Lord, and to his public ministry only, and as he contributes little to the sum of the parables, miracles and discourses, what is, in the main, his special contribution to the story of our Lord?

II

INTRODUCTION—THE FIFTH GOSPEL

In the preceding chapter we were considering the inspired histories of the life of our Lord. A reason for considering very particularly the Fifth Gospel, arises from a trend of modern thought, pregnant with menace. This trend is embodied in a method of treating the Bible, which appears to be concerted and systematic, and which comes in the garb of an angel of light with most attractive watchwords, and with the avowed object of best serving human interest by promoting a higher degree of morality. The slogan of this method is: "Back to Christ," meaning, "Back to Christ's own words." The object of the method is to strip the Gospels of all inspired value in their statements of what Christ is, or what he did, and confine them to an application of what he actually said. It matters nothing to the leaders of this method that our knowledge of what he said is dependent on the trustworthiness of the very witnesses whose evidence they discredit concerning what he is and what he did.

But this is not all of the method. It arbitrarily limits the sources of what he said to the records of Matthew, Mark, and Luke, commonly called the Synoptic Gospels, rejecting the Gospel of John. Even with this limitation they claim the right to discredit all the reported sayings of Jesus in the Synoptic Gospels not in accord with their preconceived notions. But the limitation of Christ's own words to the record of the Synoptic Gospels is, after all, not so much to eliminate John as to get rid of Paul, who is most in their way. Their

misleading slogan, "Back to Christ," means simply "Back from Paul."

Unwittingly this method bears strong testimony to the clearness and value of Paul's teaching. It is a virtual confession that if Paul stands they must fall. While this method is called modern, it is in fact only a revival of ancient error prevalent in Paul's own day, and in later days.

In this connection we may recall a recent discussion in Congress on the advisability of printing what is called "Jefferson's Bible" in connection with his other works. This so-called Bible is merely a patchwork of clippings from the Gospels of Christ's own words—or so many of them as Mr. Jefferson approved, the object being to classify the ethical teachings of Christ and to eliminate all the supernatural settings. Not a few of the most alert and clear-eyed sentinels on our watchtowers, discern in this trend of thought a menacing sword to the unwary, and have diligently sounded a note of alarm. Articles, pamphlets, and books on the subject, pro and con, are being rapidly multiplied, some of them valuable, others worthless contributions to religious literature.

Two of the many may be noted. The most scholarly, perhaps, is by Dr. Bruce, Professor of New Testament Exegesis in the Free Church College, Glasgow, Scotland and is entitled *Saint Paul's Conception of Christianity.* It was published in 1894. While very instructive throughout, some parts of this discussion are justly liable to adverse criticism. The other, not nearly so pretentious, is yet pure gold in its saneness and simplicity. It is by a plain but earnest and successful gospel preacher, Dr. Malcolm McGregor, of the Southern Baptist Convention, and is entitled *The Divine Authority of Paul's Writings.* It was published in 1898. Dr. McGregor has classified the objections or objectors to Paul thus:

Some who profess to believe in the inspiration and authority of the Bible in vague general terms, but whose inherited or acquired dislike for certain of Paul's teachings lead them, with

great inconsistency, to evade, modify, and explain away their force.

Preconceptions of rationalistic philosophy, the blinding influence of unscriptural customs, the warping force of adventurous love of novelty, overweening self-conceit, and headstrong self-will, account very fully for most of this dangerous anti-Pauline drift.

To these classifications of Dr. McGregor we may add a graver cause. When we consider the garb, watchword, concert, system, and effect of this method, we are constrained to recognize back of the movement that mighty and malignant intelligence who, from the beginning, comes as an angel of light, and by beguiling seduces many good people to serve him, and renders tributary to his purpose all the objections and prejudices of the unregenerate. It is immaterial that the leaders of this trend of thought are unconscious of the satanic influence prompting them.

So far as this modern method relates to the Four Gospels, we may content ourselves with this double reply:

If we accept the testimony of the synoptic historians as to the sayings of Christ, then we must accept it as to his being and doings. The evidence is the same.

The argument which destroys the trustworthiness of John's record of Christ's sayings, will equally destroy the credibility of the record in the Synoptic Gospels.

But our present concern is with the effect of this method on another historian. There is a Fifth Gospel, quite distinct from the others, equally necessary and credible with the others. The same inspiration which gave us the Gospels of Matthew, Mark, Luke, and John, gave us also the Gospel of Paul. No one of the five tells all the story; each one of the five contributes an important and indispensable part to the completeness of the history. Here and there two, three, four, or five, may bear testimony to the same particular event of this history, or to the same particular teaching. Even in that

case we need all the testimony, as each brings to light some detail not noted by the others. But here and there also an incident or a teaching is dependent upon the testimony of only one of the five. Each one of the five makes special, peculiar, unique, and indispensable contributions. And in both of these respects we recognize God's uniform method of inspiration: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." And this speaking was recorded partly by Mark, partly by Matthew, partly by Luke, partly by John, and partly by Paul.

Now of these Five Gospels by far the most extensive, the most comprehensive and the most important, is the Gospel by Paul. We are so accustomed to the thought of only Four Gospels that we compare them to the four rivers which watered the garden of Eden.

Before considering in detail the merits of the Fifth Gospel, let us first consider an antecedent matter—the nature and qualifications of the apostolic office. This office was extraordinary. It was limited to the times of the institution of the Christian system. There was no provision for its perpetuity in the church, though some of our Baptist brethren of Virginia once ventured to elect an apostle. Upon certain persons appointed by our Lord himself as ambassadors were conferred plenipotentiary powers to act for him in the matters entrusted to them. They were, primarily, witnesses of his resurrection from the dead. Indeed, one could not be an apostle who had not seen the risen Lord. They were inspired revelators of his will, and infallible judges and expounders of the doctrines and discipline he inculcated. They were also the executors of penal judgment, when necessary, as when Peter smote with instant death Ananias and Sapphira, and when Paul smote Elymas with blindness. They were accredited by miraculous signs, as when men were healed by the shadow of Peter, and others afar off by contact with a

handkerchief that Paul had touched. They were immune from deadly poisons, and could, by the laying on of their hands, impart the miraculous gift of the Holy Spirit. There were two classes of these apostles—twelve to the Jews, and one to the Gentiles. In the case of an apostle to the Jews, it was necessary that he should have companied with Jesus all the time of his Jewish ministry, from the baptism by John to the ascension into heaven. In the case of the Apostle to the Gentiles, it was necessary that he had personally seen the risen Lord, been put into office by him, and had received directly from him the gospel he preached.

Paul was the apostle to the Gentiles. He had seen the Lord, was directly commissioned and accredited by him, and by direct revelation received his whole wonderful gospel. It was not of man, nor by man. His knowledge of the gospel was entirely independent of any teaching, preaching, or writing of the other men. For example: Matthew wrote of the institution of the Lord's Supper as he saw it, Mark and Luke as they received the story of the testimony of eyewitnesses, but Paul wrote of it as the Lord Jesus Christ himself reported it to him, and to Paul are we indebted for more knowledge of the institution and meaning of this ordinance than to all other sources put together. The other apostles could tell it as they saw it, but Paul tells it as Jesus saw it. He commences his account of it by saying, "For I received of the Lord that which I also delivered unto you." In like manner, when summarizing his gospel, he says, "For I delivered unto you first of all that which I also received, that Christ died for our sins according to the scriptures, and that he was buried, and that he was raised from the dead on the third day, according to the scriptures."

In every way possible he not only emphasizes that his gospel was independent of any human source of information, but makes the reception of it as from God a test of the claims of others: "For if any man thinketh himself to be a prophet

or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord." In this plenipotentiary power he ordained decrees for all the churches; he commanded, restricted, enjoined with all authority. The content of his gospel is marvelous in its fulness, clearness and comprehensiveness. On the pre-existence, original glory and activities of the Son of God, he surpasses John; on the foreshadowing of the coming Messiah in the Old Testament he surpasses Matthew; on his assumption of human nature and the reasons therefor, on his offices as prophet, king, sacrifice, priest, and judge he surpasses all. He alone reveals the termination of the kingdom of God. On the plan of salvation, and on the connecting links of the whole chain of its doctrines, he stands alone. From him, certainly as to its fulness, come the revelation of the universality of the gospel, and the marvelous wisdom of God in the election of Israel, the stumbling of Israel, the call of the Gentiles and the restoration of Israel. The doctrines of the nature, universality and cure of sin, the nature, scope, and purpose of the law, the resurrection of the dead are mainly derived from Paul's Gospel. Concerning the church, not only as an institution, and not only as an ideal to be realized hereafter, but as a working business body, and concerning its officers, ordinances, discipline and commission, Paul's Gospel reveals more than all the rest of the Bible. From his gospel also we get the truest and clearest teachings concerning the person, offices, and gifts of the Holy Spirit. There is yet a point touching his gospel of transcendent importance. I refer particularly to the offices and activities of the ascended and exalted Lord. Where is our Lord now? What is his employment there? How long will he remain there, or when will he return to earth again? And why will he come again, and to do what? And what the outcome of that return? Luke, indeed, devotes an entire volume, the Acts of the Apostles, to the activities of the ascended Lord up to a definite time, and so John devotes an-

other book, Revelation, to the same matter projected to the end of time, but certainly it is in Paul's Gospel that we find most clearly set forth the present reign of Christ on the heavenly throne, the giving and dispensation of the Holy Spirit and the dispensation of the churches.

In this connection I desire to commend with great earnestness to all readers a modern book entitled, *The Ascended Christ*. It is by H. B. Sweet, and was published in 1910, by the Macmillan Company. There are interpretations of some passages of Scripture in this book that I deem faulty, but on the whole it is a marvelous contribution to the literature concerning our ascended Lord.

These are a few of the things that may be truthfully said concerning the scope and value of the Fifth Gospel. Why is it, then, that harmonies ignore the Fifth Gospel, Great indeed will be the victory of Satan if, by the catchy phrase, "Back to Christ," he can succeed in backing us away from the Gospel of Paul. Though an angel from heaven bring another gospel, let him be accursed. It is an objection to all harmonies extant that they either slightly recognize the Fifth Gospel, or utterly disregard its correlative material, thus giving the student an imperfect view of our Lord's nature, person, offices, and teachings.

It is frankly conceded that the correlation of very much of the material of the Fifth Gospel with the records of Matthew, Mark, Luke, and John, is on many accounts a matter of serious difficulty. Not the least of these difficulties lies in the fact that while the gospels of Matthew, Mark, Luke, and John are mainly historical, each one being in some form a continuous story of our Lord's life on earth, the Fifth Gospel is mainly doctrinal, and is not in one continuous statement, but widely scattered in many letters, the revelations coming, moreover, from our Lord in heaven. Another difficulty consists in knowing how to limit the amount of the material used, and just where to place it in a given case.

To some minds a yet graver difficulty would consist in determining just what books of the New Testament contain the Fifth, or Pauline, Gospel. This need not be a difficulty when we accept as certain from Paul the thirteen letters usually ascribed to him, and while some dissent, we count the letter to the Hebrews as Paul's. In any event, whether Apollos wrote it, as many erroneously claim, or Luke wrote it, as some conjecture, embodying a sermon by Paul, it is immaterial to our purpose and use. It is unquestionably Pauline in its origin and doctrine. Let us not forget that all harmonies of even the first three or four gospels are human, imperfect, obnoxious to objections, and attended with considerable difficulties. The obvious difficulties necessitate imperfection in any human attempt at perfect correlation of the material of the five gospels. But notwithstanding the difficulties, confessedly great, and the objections, confessedly forceful, and the imperfections of the work when done, frankly conceded, it is profoundly believed that by harmonic use of much of the material of the Fifth Gospel the result will be manifold and great, and so justify the effort.

Somewhat is gained at least by fixing the fact in the Bible student's mind that there are five gospels, equal in authority, and all indispensable parts of a complete revelation of our Lord's person, nature, offices, relations, and teachings in the four phases of his life already named. The mere fixing of this fact in the mind helpfully serves to check the current of semi-infidelity in many schools which seek to discredit Paul by magnifying Matthew, Mark, and Luke. Wherein are their credentials, as reporters of our Lord's person, doings and teachings, superior to Paul's? Moreover, the inclusion of the matter of the Fifth Gospel in the correlation will make more apparent the important fact that the Pauline doctrines considered by objectors as most obnoxious or as innovations, will be shown to be in perfect harmony with the very words of our Lord as reported by the other historians, to wit: the doctrines

of his essential deity, of the vicarious expiation, justification by faith, election, and eternal punishment.

Yet again, this method affords to the student, on one canvass, a more nearly complete portrait of our Lord, and in one view a more comprehensive summary of his teachings. It is a signal merit of harmony of Dr. John A. Broadus that he includes Paul's testimony concerning the institution of the Supper and the appearances of our Lord after his resurrection. Why not equally meritorious to correlate Paul's testimony of Christ's pre-existence, and his assumption of human nature, with the corresponding records in the other gospels? Certainly to Paul was revealed many most important facts concerning the incarnation and its objects, which belong properly to our Lord's earthly life, and hence may harmonize with other histories of that life.

Just here we may restate the terminals of the several gospels. Mark's Gospel is the gospel of Christ's deeds, written for Romans, and so he leaves to others the report of all antecedent matters, commences with the public ministry of our Lord, abruptly plunges into the heart of his subject, and as abruptly closes with some evidence of the resurrection. The scope of Mark's history is like the survey of a small section of a mighty river, which takes no account of the whence, and but little of the whither. He finds it a river, but far from the source, and leaves it a river, far from the sea. The baptism and resurrection of Jesus are the terminal points of his history.

Matthew, who gives the gospel of the King and of the kingdom, writing for Jews to convince them of the messiahship of Jesus of Nazareth, goes back 2,000 years beyond Mark to find a starting point in Abraham, and closes with the Great Commission.

Luke, who writes the gospel of the Saviour, recognizing Christ's broader relation to humanity, goes back of the Jewish limitations of Matthew's view another 2,000 years, and

starting from the first man, projects his history, including the Acts, into the triumphant years of world evangelization by the apostles. Commencing with Adam, he ends in Paul's hired house at Rome. But even he strikes the stream at only its human source, or appearance in the realm of time, and leaves it flowing, yet far from the sea.

John, who writes for the Christian the gospel of positive knowledge, assurance, and comfort, and from a more subjective point of view than that of the others, goes back beyond all time, even leaving far behind the initial sentence of Moses: "In the beginning God created the heavens and the earth," and starts with the *ultima thule* of revelation in one direction: "In the beginning was the Word, and the Word was with God, and the Word was God." Thus fastening one end of the chain of his story on this altitude of eternity, he swoops far down to the history of creation by Moses, floods it with light, enters into the earth life of our Lord and projects his history, including Revelation, beyond the second coming and the Judgment, into the antitypical paradise. But the river has not yet reached the sea.

Paul, writing for all men, with the broadest view, commences indeed with John, for none can go beyond him in that direction, parallels his course through time, with him entering into the antitypical paradise, and finds the other *ultima thule* of Revelation in this termination: "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him, that did subject all things unto him, that God may be all in all" (1 Cor. 15: 24-28).

Thus eternity speaks across all time to eternity, and thus we have the four phases of the life of our Lord: his preexistence and essential deity; his adumbration in the Old Testament history; his incarnation, that is, his earth life; his

life and activities after ascension and exaltation at the right hand of God.

This is the life we are to study. As stress was laid upon the thorough study of the Genesis of Moses, how much more the study of this Genesis! My father impressed upon the minds of his boys this great principle: In erecting a building, never try to economize on site, foundation, or roof. A good building on a faulty location is a waste; a big house cannot stand on a flimsy foundation; and a faulty roof is a ceaseless eye-sore, abomination, and expense. We should, therefore, take time and exercise the patience necessary to root our faith deep down and ground it solidly on these beginnings and endings in eternity. If we start right we go on well. If we make a pitiful start we drag an ever weightier chain on to the end, and can never answer the supreme questions—who is our Saviour? or, "What think ye of Christ?" They can never be answered if we leave out any of these four phases of his life.

Before we consider Mark's grown man, Luke's infant, or Matthew's Jew, we must follow John and Paul back to the real beginning and on to the real end.

Then will we know whom we have believed, whom we worship. Then, when the question is asked in the words of our Lord, "Who say ye that I am?" not as an Arian, not as a Socinian, not as a Sabellian, not as an Unitarian, not any kindred folk, we find the truer answer that Jesus of Nazareth is the Son and Christ of God, the God-man appointed to be prophet, priest, sacrifice, king, and judge.

We are not to understand that all of these five gospels together give a complete biography of Christ as judged by the standard of human historians. Only such matter as is pertinent to the plan of each writer is used. Near the close of John's Gospel he says, "Many other signs therefore did Jesus in the presence of his disciples which are not written in this book, but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have

life in his name." And later he adds the more remarkable words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

A harmony is an orderly correlation in parallel columns of the matter of several independent historians, or the testimony of several independent witnesses.

Having now considered somewhat the inspired histories of the life of Christ, I name some of the many human histories of that life. While many more could be named, those that are named have been carefully examined upon every point set forth in our discussion of the life of our Lord. They are: Edersheim's *Life and Times of Jesus the Messiah;* Farrar's *Story of a Beautiful Life;* Noah K. Davis' *Story of the Nazarene;* Stalker's *Life of Christ;* Deems' *The Light of the Nations;* Young's *The Christ of History;* David Smith's *In the Days of His Flesh;* Sweet's *The Ascended Christ;* McLear's *New Testament History;* that infidel's romance, Renan's *Life of Jesus;* Henry Ward Beecher's *Life of Christ;* Fleetwood's *Life of Christ;* and the following parts of Josephus: *Antiquities,* books 14 to 18, *War of the Jews,* from Book 1, chapter 10, to Book 2, chapter 9.

Of all these human lives of our Lord, it is a matter of surprise to find Beecher's the weakest and poorest.

QUESTIONS

1. How many gospels are there?
2. What evil trend of modern thought necessitates special emphasis on the Fifth Gospel?
3. What is its garb and slogan?
4. What is the limit and effect of its method?
5. What is the real meaning of its slogan, "Back to Christ"?
6. Name and estimate two valuable books called forth by this discussion.
7. How does Dr. McGregor classify the objections to Paul's Gospel?
8. Who is the real person back of the whole movement against Paul?
9. What is the nature, limitation, and qualifications of the apostolic office?
10. What two classes of apostles?
11. In what respect does Paul's knowledge of his gospel differ from Matthew's and John's, from Mark's and Luke's and illustrate by the account of the institution of the Lord's Supper by Matthew, by Mark and Luke, and by Paul.
12. Set forth the merits and superiorities of Paul's Gospel.
13. What are the difficulties of correlating Paul's Gospel in a harmony with the other four?
14. Notwithstanding the difficulties, what is the gain?
15. What two items only of Paul's Gospel does Dr. Broadus include in his harmony?
16. What are terminals of each of the Five Gospels?
17. What is a harmony?
18. What books covering the life of our Lord are named, and what parts of Josephus are recommended for reading?

III

INTRODUCTION—THE SEVERAL HISTORIANS

Having considered somewhat in the preceding chapters the five inspired histories of the four distinct phases of the life of our Lord, we now glance at the New Testament account of the several historians, deeming it unnecessary to discuss later traditions concerning them.

MATTHEW

The name. This name appears in all the four lists of the twelve apostles to the Jews, to wit: Matthew 10:1ff; Mark 3:13ff; the two lists by Luke (6:14-16); Acts 1:13f. In his own account of his call he so names himself (Matt. 9:9), though both Mark (2:14) and Luke (5:27) in their account of his call give Levi as his name. So that, like others of the twelve, he had two names. It is quite possible that Levi was his original name and Matthew his new Christian name, conferred at the time of his call, as Simon was called Peter, and Saul, the persecutor, cf Acts 9, becomes Paul, the missionary, in Acts 13.

His relations. Mark calls him "the son of Alpheus." And as in all the lists of the apostles, twice next to his own name, "James, the son of Alpheus," appears. He had at least one brother among the apostles. It is also possible that Thomas, another of the apostles, was his twin brother, and also possible that Judas (Thaddeus), another apostle, was his brother. This last depends upon a rendering of the Greek of Luke 6:16—*Joudan Jacobou,* i.e., "brother of James," or "son of James."

If we render "brother of James" according to the common version, which is defensible, then he also was a brother of Matthew.

Residence. According to all the Synoptic Gospels his home, or "house," was in Capernaum.

Occupation. According to his own account he was a publican or collector of the Roman revenue and had a city office called the "receipt of custom" or "place of toll." The Roman tribute in the political provinces into which conquered nations were divided was usually farmed out to some favorite of Caesar or of the Senate, who commonly sublet the contract of collection to native subordinates in districts, called "chief publicans," as Zaccheus of Jericho (Luke 19:15), and these in turn to lower subordinates in towns or villages. Though the record does not say so, it is probable from Luke 5:29 that Matthew also was a chief publican, inviting all his subordinates to a feast.

Where a province was restive and resentful under Roman rule, as was notably the case of the Jews, and where the exactions of tribute were cruel and rapacious, a native who sublet one of these contracts became odious to his own people and in the case of the Jews not only became a social outcast, classed with the vilest of sinners, but was counted an alien from covenant blessing. We may find some illustrative particulars in Cicero against Verres, and in the impeachment of Warren Hastings.

If to a Jewish patriot it became a vital question: "Is it lawful to give tribute to Caesar" (Mark 12:14), and if this tribute was so hateful it sometimes led to open revolt (Acts 5:37), how hateful the Jew who became a collector of it!

According to the Southern idea, in the awful days of destruction, misnamed Reconstruction, the impecunious Roman favorite who farmed the revenue would be a "carpetbagger," and the native Jew who sublet from him would be a "scalawag." In the language of a Southern statesman, "The carpet-

baggers and the scalawags defiled the traditions of the past, desecrated the graves of the dead, reduced the living to humiliating conditions of abject penury, and even thrust their long itching felonious fingers into the pockets of posterity, robbing the unborn of a decent living while stripping them of all opportunity to rise again from the ashes of desolation." The result was that millions in the South, without cherishing bitterness on account of open war or its legitimate results, held the deeds of carpetbaggers and scalawags, and the unwise congressional hate which made them possible, as sins unpardonable by God or man.

The illustration serves to show the deep intensity of the hate of Jewish patriots against Jewish publicans, and their horror against our Lord's social reception of them and eating with them. Under such a vicious system of collecting revenue, extortion became the rule, its only limits the depravity of the collector and the people's capacity of endurance. That it was the rule, appears from Luke 3:13, where convicted publicans seeking baptism inquired of John the Baptist what the fruits of repentance in their case, and he replies: *"Extort no more than is appointed you,"* and from the proposed restitution of the saved Zaccheus: "Behold, Lord, the half of my goods I give to the poor, and if I have *wrongfully exacted aught* of any man, I restore fourfold" (Luke 19:8). How keen was the publicans' sense of social degradation appears from their joyous acceptance of salvation from him who "received them and ate with them." No wonder they entered the kingdom of heaven before the Pharisees (Matt. 21:31), and no wonder the contrast in their prayers (Luke 18:9-14).

How marvelous, then, the grace, and how inexplicable to the Jewish mind, to find a publican numbered with the apostles and the selection of this man alone to become the historian of the Gospel to the Jews.

Incidents of his life. The Gospels and Acts specifically record only six incidents of his life, i.e., in which his name

appears. (1) His call to discipleship by our Lord, and his instant obedience (Matt. 9:9; Mark 2:14; Luke 5:27-28). We note in these brief accounts how prompt and unhesitating his response and how complete his renunciation: "He forsook all and followed him." (2) The great feast he gave to Jesus and its opportunity for fellow publicans to meet the Lord. To the Saviour it evidences overflowing gratitude, to his fellow publicans outflowing desire for their salvation. It must be reckoned among the most honorable feasts of history. (3) His ordination as an apostle (Mark 3:13-18; Luke 6:13-15). (4) He is charged as an apostle when sent out to labor away from the Lord (Matt. 10:1-42). (5) His participation in the great prayer service for the coming of the Holy Spirit, after our Lord's ascension (Acts 1:13-14). (6) His writing of the Gospel according to Matthew. See title of this book.

We particularize those incidents only where his name appears in the record. But from the record we may infer another incident, *he was a disciple of John the Baptist.* The scriptures which support this probability are: (a) Mark declares John's preaching and baptism to be "the beginning of the Gospel of Jesus Christ, the Son of God" (1:1-2). (b) John baptized many publicans (Luke 3:12). (c) John's mission was "to make ready a people prepared for the Lord," which in the apostles our Lord received. (d) Hence Peter declares that in filling the vacancy in the twelve caused by the apostasy of Judas, the candidate must be one who had "companied with us all the time that the Lord Jesus went in and went out among us *beginning from the baptism of John* unto the day he was received up from us" (Acts 1:21-22). (e) The promptness of Matthew to follow our Lord when called implies previous conversion.

We may note one well-attested tradition, to wit: That Matthew wrote a gospel in Hebrew, i. e., Aramaic of which there are no known extant copies. The Greek gospel by him which we possess does not appear to be a translation from an

Aramaic original. The matter is immaterial since in the formation of the New Testament collection of books it was unnecessary to include and preserve all the writings of New Testament authors any more than to record all the sayings and doings of our Lord.

MARK

The scriptural material for the life of this historian is contained in the following passages: Acts 12:12-25; 13:5-13; 15:37-39; Philemon 24; Colossians 4:10; 2 Timothy 4:11; 1 Peter 5:13, and possibly Mark 14:51-52.

From these passages the following facts appear: his name was John, but surnamed Mark, as Simon was surnamed Peter. His mother, Mary, had a home in Jerusalem, which was a place of assembly for the disciples, and the great disciple, Barnabas, was a near kinsman. Mark was not an apostle, though a disciple converted by Peter. As a youth he may have personally known our Lord. It is quite possible that he refers to himself as present at the arrest of our Lord in the passage on the young man in the "linen cloth" (14:51), especially since it was the custom of Bible historians and some classic authors to refer to themselves in the third person. This would sufficiently account for introducing the paragraph. It is more probable, however, that Mark here, as characteristic of him elsewhere, merely gives a striking, realistic detail as a setting to his picture of the arrest unnoted by other historians. Since "it is only a step from the sublime to the ridiculous," and since comedy attends every public tragedy, Mark's record of this ludicrous incident makes the story true to nature, and helps to demonstrate that he is not writing fiction. In any event we may reject the wild fancy of Melville, whose sermon on the passage finds the antitype of the Leviticus scapegoat in the young man in the linen cloth.

The first clear case of Mark's own appearance in New Testament history was his going from Jerusalem to Antioch, attending Barnabas and Saul, who were returning thither from

their ministration of alms to the poor saints at Jerusalem about the time that Herod slew James and imprisoned Peter (Acts 12:25).

His next movement is, in Paul's judgment, far from creditable. We look in vain to find in the history an explanation that exculpates him. What he did was to abandon Paul and Barnabas at a most critical period of their labors and return to Jerusalem (Acts 13:13). It is perhaps unprofitable to conjecture a reason where the record is silent. It possibly was jealousy for his kinsman, Barnabas, hitherto the leader, but henceforward subordinate to Paul. At Acts 9:27; 11:22-25; 11:30; 13:25; 13:2, it is always "Barnabas and Saul," but from 13:9 onward the leader is Paul. It was "Paul's company" that sailed from Cyprus (13:13), and henceforward it is almost always "Paul and Barnabas" (13:43, 46; 14:14; 15: 2, 22, 35-36). True, naturally, the church at Jerusalem heard Barnabas first (15:12) because they had sent him out (11:22) and so put his name first in their letter (15:25). It is true also that the idolaters of Lystra called Barnabas "Jupiter" and Paul only "Mercury," but it was a silent Jupiter, Paul being the "chief speaker" and therefore named Mercury (14: 12).

Possibly also Mark, being only a young soldier, never having endured hardness, dreaded the perils and labors so graphically described at 2 Corinthians 11:23-27. In any event at Perga of Pamphilia "John departed from them and returned to Jerusalem." It is also quite possible that Mark's Jewish prejudices were not yet sufficiently eradicated to enable him to appreciate Paul's boldness in carrying the gospel to the Gentiles, as he had notably done in Cyprus in the case of the Roman proconsul, Sergius Paulus. If this was his reason, the result of the great Jerusalem conference (Acts 15) was a surprise to him.

This possible reason would explain the fact that we next find John Mark at Antioch, whither after the Jerusalem con-

ference he must have accompanied Paul, Barnabas, Judas, and Silas, ready now, it would seem, to resume a mission he had formerly abandoned. But his former desertion rankles in Paul's mind, so that his proposed company on the new mission becomes the occasion of sharp contention between Paul and Barnabas and resulted in a separation between these great co-workers (see Acts 15:36-41). Paul was a stern soldier, unwilling to try again on a toilsome and dangerous mission one "who withdrew from them, from Pamphilia, and went not with them to the work."

So for a long time Mark is shut off from a share in Paul's life and the glory of his achievements. Barnabas, however, took him and "sailed away unto Cyprus," and so both sail out of the history, Barnabas to return no more, but Mark happily to reappear much later. We are gratified to find him once more a companion and fellow worker of Paul in the first Roman imprisonment (Philem. 24) whom Paul is about to send forth to Colosse with a communication (Col. 4:10).

We next find both him and Silas with Peter at Babylon (1 Peter 5:12-13), thence he returns to proconsular-Asia, from whence Paul in his last letter, again a prisoner and under sentence of death at Rome, is calling for him in full acknowledgment of the pleasure of his company and the profit of his ministry (2 Tim. 4:11).

The greatest, best, and most enduring of his works is "The Gospel according to Mark" (see title of his book). For this work he had ample qualification. He was living in Jerusalem when our Lord was crucified, and when he rose from the dead, and when the 120 received the baptism in the Spirit. He was himself led to Christ by Peter either in the great Pentecostal revival, or in the rest that followed Saul's persecution. Peter calls him "Mark, my son," as Paul called Timothy "My true child in the faith."

Mark thus shared the glories of the early Jerusalem church, knew personally of its three great persecutions: (1) by the

Sadducees (Acts 4-5); (2) by the Pharisees (Acts 6:9 to 8:3); (3) by Herod Agrippa I (Acts 12:1-23). His mother's home was a place of meeting for the church. Thus in Jerusalem and in his home he heard all the twelve tell the wonderful story of the Lord. He was present at the great Jerusalem conference (Acts 15).

He was intimately associated: with Peter; with Barnabas and Saul; with Barnabas; with Paul, and again with Peter. His gospel was written, not for Jews, but for Romans, and has well been called the gospel of Peter. The tradition to that effect is abundant and credible, and well harmonizes with the internal evidence. It was written at Rome, but just when we do not know. It is rightly placed after Matthew's Gospel to the Jews. As in the preaching, so in the histories: "To the Jews first." This expositor does not share the theory that one of the gospels was the norm from which the others were developed, and hence does not share the growing modern conviction based on it that Mark was first written. It has no historical basis. The only norm was the oral gospel.

LUKE

This historian was a Gentile, and the only Gentile who was the author of a Bible book. He writes two volumes, his gospel, which is a history of our Lord's earth life, and the Acts, which is a history of our Lord's ascended life up to a certain date (Luke 1:1-3 and Acts 1:1). The title to his "Gospel according to Luke" contains his only direct use of his own name. He is the faithful companion of Paul who names him in three letters, Philemon 24, Colossians 4:14, 2 Timothy 4:11. Paul declares him to be "the beloved physician," and that he was a medical practitioner we might infer from some peculiar expressions in his history.

His companionship with Paul, so far as he himself notices it, is indicated by the use of the personal pronoun. When in the Acts he uses the first person plural "we" or "us" to de-

scribe Paul's movements, he is present. When he uses the third person "they" or "them," he is not with Paul. From this use of the pronoun we see that he joined Paul at Troas, on the second missionary tour of that book (Acts 16:10) accompanied him to Philippi, and was with him in the great meeting there. Here Luke remained several years, until Paul came back to that city at the conclusion of his third missionary tour and was about to return to Syria to carry the alms he had gathered in Macedonia and Achaia to the poor saints at Jerusalem. Luke is now with him throughout all the rest of the history from Acts 20:5 to the end.

So he shared with Paul four imprisonments: in Jerusalem; two years imprisonment in Caesarea; two years first imprisonment in Rome, and the last Roman imprisonment. The first Roman imprisonment ends Luke's own account. Paul himself testifies to Luke's presence in the first Roman imprisonment (Philem. 24; Col. 4:14). He also testifies that Luke alone is with him in his last Roman imprisonment (2 Tim. 4:11).

Luke and Paul are the only scholarly men of the New Testament writers.

There are some indirect allusions which may inclusively refer to Luke, e.g., 2 Corinthians 8:11-12, 23, and Luke 24:13f. Luke's being a "beloved physician" may account, in a measure, for his close companionship with Paul, who, besides many physical infirmities, suffered serious afflictions in the body at the hands of relentless persecutors. He is not Lucius of Cyrene (Acts 12:1), nor the other Lucius (Rom. 16:21), a kinsman of Paul. The name is different in Greek, Latin, and English.

JOHN

There are more biographical details in the New Testament concerning John than concerning all others of its authors together, apart from Peter and Paul. These details, generally

given by himself in his five books, are so clear and vivid the man seems alive before us as we read. We distinctly see him as a disciple of John the Baptist, the first disciple of our Lord; with Andrew, the fisherman of the Sea of Galilee; his first call to continuous service and companionship with Jesus; one of the twelve apostles to the Jews and the last to survive; his great prominence among the twelve before and after the death of our Lord; one of the "sons of thunder" among them; an inspired writer; a teacher of love; certain knowledge and a never-doubting assurance; a positive witness who never tangles in his testimony; a theologian, and elder; the one ever nearest to our Lord and best beloved; an exile in tribulation for the faith, and the pre-eminent seer.

Doubtless all the twelve were first disciples of John the Baptist (Acts 1:21-22), but of John it is distinctly affirmed (John 1:35-39).

Even in old age he recalls the very hour in which he first saw the Lord. It is the foundation of all his theology that he first saw him as "the Lamb of God." Not as king, prophet, priest, or judge did he first see him, but as the atoning Sacrifice which taketh away the sin of the world. So most of us first consciously see our Lord as a sacrifice, or Saviour from sin, rather than in his other offices.

Nearest to our Lord. On five distinct and eventful occasions he declares himself to be "the disciple that Jesus loved:" (1) When at the last passover his head rested on the bosom of the Lord and he received the disclosure of the betrayer (13:23); (2) when on the cross our Lord commended his mother to his care (19:26); (3) when to him and Peter Mary Magdalene reported the empty tomb (20:2); (4) when at the Sea of Tiberias he recognized the risen Lord (21:7); (5) when Peter, commanded to follow our Lord, asks, "what shall this man do?" (21:20). But this nearness is even more apparent when often, in his gospel, he discloses the very heart of the Lord.

Prominence among the twelve. (1) He is one of the four first called to continuous service (Matt. 4:18; Mark 1:16-20), and the same four constitute the first group in the four lists of the apostles (Matt. 10:2f; Mark 3:16f; Luke 6:41f; Acts 1: 13f). (2) He is one of the inner three specially honored by our Lord to witness the raising of the daughter of Jairus (Mark 5:37; Luke 8:51); to witness the transfiguration (Matt. 17:2; Mark 9:2; Luke 9:28), and to witness his agony in Gethsemane (Matt. 26:37; Mark 14:33). (3) He is associated with Peter, the leading apostle, in making ready the last passover (Luke 22:8); in witnessing the examination of our Lord in the house of Annas (John 18:16); in visiting the tomb of our Lord (John 20:2-8); in the healing of the lame man at the door of the Temple and all the attendant circumstances (Acts 3-4); in being sent by the other apostles to confer the miraculous gift of the Holy Spirit on Philip's Samaritan converts (Acts 8:14f); in being a reputed pillar in the Jerusalem church (Gal. 2:9). (4) He and his brother James are surnamed "the sons of thunder" among the twelve (Mark 3: 17). Without any warrant commentators have made this surname a term of reproach by making it an anticipation of a much later event (Luke 9:51) in which John is rebuked by our Lord. There is no relation between the giving of the surname and the event. As Simon was honored by the surname Peter, so James and John are honored by the surname "Boanerges." The word marks their evident power and energy.

John as a witness. More than any other of the twelve does John fulfil the office of witness foretold by our Lord (15:27), and particularly as a witness of his resurrection (Acts 1:22). He emphasizes the fact that John the Baptist, our Lord himself, his works, the Holy Spirit, the water, and the blood are all witnesses with whom he must stand, giving testimony. Hence, when he saw the blood and water follow the piercing of the side of Christ, fulfilling two Old Testament scriptures

that identify him as the passover Lamb and the suffering Saviour, his is careful to add: "And he that hath seen hath borne witness, and his witness is true: and he knoweth that what he saith is true, that ye also may believe." Indeed, he regards his whole gospel as evidence on the witness stand with a view to belief in the evidence: "This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true" (21:24), and long afterward he identifies the author of the Revelation as the John who had thus borne witness in his gospel (Rev. 1:2). So he regards all of that book, Revelation, as the testimony of his risen Lord (Rev. 22:16-20), and all through the record of this testimony he is careful to say, "I, John, am he that saw and heard these things" (Rev. 22:8). As if he realized the challenge and cross-examination of future scepticism, he never tangles himself in giving evidence, is never doubtful of his facts, but speaks with positive knowledge and full assurance. All of his senses bear witness. In his own words: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the word of life (and the life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you also, that ye may also have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:1-3). To these organs of sense in the outer man, sight, hearing, touch, he adds the witness of the inner man: "And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you: but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him."

He himself was present at an appearance of the Lord when those who saw him were terrified and affrighted, supposing

they beheld a spirit, and heard him say, "Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye behold me having."

John the theologian. Some manuscripts give this as the title of his book: *The Gospel of John, the Theologian.* While evidently the words "The Theologian" are additions by a later hand, they are also evidently true. For verification compare the etymology of the word "theology" with John's prologue (1:1-18) which is the norm from which his whole gospel is developed. Apart from John, Paul only of all other apostles and New Testament authors may be called a theologian.

The offsets against John consist of three particulars: (1) John, with the other apostles, when they saw one casting out demons in the name of Jesus, forbade him because he would not follow them. He forgot that we are not called to follow this or that man, but Jesus only. One of our commonest faults is to confound ourselves with the Lord. I know a preacher who constantly mistakes himself for Christ. Failure to follow him in opinions and methods is counted disloyalty to God himself. Our Lord severely rebuked John and the others who thus dared to so limit individual service. Whatever may be our position and power in the kingdom, we do not hold in sacerdotal hands the monopoly of grace and control the mediums of its communications. This error was a dominant one in the great apostasy. Our Lord made this lamentable error the occasion of one of his most solemn and profitable lessons (Mark 9:38-50; Luke 9:49-50; Matt. 18: 6-14).

(2) John and James wanted to call down fire from heaven upon the village of Samaritans that refused to receive Jesus (Luke 9:51-56). Here again they mistook themselves for God. Vengeance is the peculiar prerogative of the Almighty (Rom. 12:19) and the time of his vengeance is the final judgment. The duty of the disciple in such a case is limited to witness-

bearing in the solemn charges to the twelve when they were sent out to preach: "And whosoever shall not receive you, nor hear your words, as you go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." The seed of all the persecutions for conscience' sake was in John's error here. That seed, where fully developed in any heart, produces a Philip II more infamous than Nero and next to the devil. Even from above heavenward some of the light of glory may shine the chariot of the sun, and Vergil tells how Eolus wickedly usurped the prerogative of Neptune in stirring up the sea storm to destroy the fleet of Aeneas, and of the presumption of even Juno when she said, "I will shake all heaven with thunder" over them while the ocean engulfs them. *Et ciebo ome coelum tonitru.*

(3) The ambition of James and John, aided by their mother, in seeking the two most prominent places in the kingdom of glory (Matt. 20:20-28; Luke 18:35-45). Again our Lord severely rebukes them and imparts another solemn and profitable lesson.

A newspaper reports that when the Pan-Episcopal Council met in London, Dean Stanley put up a coal-black Negro, Bishop of Haiti, to preach in Westminster Abbey to royalty and nobility, surrounded with "storied urn and animated bust." He read for his double text the mother's foolish prayer (Matt. 20:20-21) and the equally foolish prayer of her sons (Luke 18:35-37), and then said, "Let us pray," and himself thus prayed:

"O thou Creator, God, who made all nations of one blood and fashioned their hearts alike and loved all and died for all, let the sons of Shem, who betrayed the Lord, have the place at thy right hand, and the sons of Japheth, who crucified the Lord, have the place at thy left hand. But Lord, grant that the sons of African Simon, the Cyrenean, *who bore*

thy cross, may have a place at the outer gate, where indeed from above heavenward some of the light of glory may shine on them and some of its music cheer them, but where, looking earthward, they may see 'Ethiopia stretching out her hands to God,' and be the first to greet her dusky sons coming up home to heaven."

No eloquence of Pitt or Burke or Sheridan ever equalled that prayer, and what a pity that James and John never heard it!

At least once a month every preacher should read and lay to his heart these three great lessons of our Lord called forth by spots on the white robe of John, and every time let him feel the need of sanctification as well as of justification and regeneration in order to complete salvation.

After Paul's death John moved to proconsular-Asia, where he wrote all of his five books. Ephesus was his headquarters, from which he was banished to Patmos in the last years of Domitian, returning to Ephesus after that tyrant's death. He lived to be nearly 100 years old, and probably was the only apostle who escaped martyrdom, though some tradition makes him also a martyr.

John's family, social, and financial standing. Zebedee and Salome were his parents. They had a home on the Sea of Galilee and were able to hire servants to carry on their business of supplying fish for a great market. The business did not stop because the sons entered the ministry (Mark 1:20).

The mother, later, herself followed the Lord around, and was a member of the first Ladies' Aid Society that ministered to the Lord of their substance, when living, and brought spices for his embalming when dead (compare Luke 8:2 with Mark 15:40-41; 16:1).

John himself owned a home in Jerusalem, to which he conducted the mother of our Lord after the crucifixion (John 19: 25). His acquaintance with the ex-high priest, Annas, and

the ready access to his home indicate social standing (John 18:15-16).

There is a touching tradition concerning John's extreme old age. When over one hundred years old, too weak to walk and too feeble to stand, he would have the brethren help him into the church at Ephesus and support him, while with uplifted, trembling hands, he would say, "Little children, love one another."

Another tradition shows his hatred of heretics who denied the deity of his Lord. He had entered a bathhouse, but, learning that Cerinthus, the heretic, was also there, he abruptly left the building, saying, "Let us get away lest the house fall on us for being in such company." Such heretics are more plentiful and less dreaded now. They even claim the seat of John in the kingdom.

The New Testament details for a biography of Paul, the other historian, are too numerous for this introduction, and will be considered when we reach the interpretation of Acts 9, or his first book.

QUESTIONS

1. Give some New Testament account of Matthew.
2. What was a publican?
3. Explain the Roman system of collecting revenue in the conquered provinces, its viciousness and account for Jewish hate of the publicans.
4. Illustrate by an incident in the British government of India, by a noted case in Roman government outside of Judea, and by the reconstruction days in the South.
5. What are the New Testament incidents of Matthew's life, that is, where does his name appear in the record?
6. What other incident may we infer from the record and the scriptural ground of its probability?
7. What one well-attested tradition?
8. What is the scriptural material for a life of Mark?
9. Give the several conjectures of the reason of Mark's record of the incident of the young man in the linen cloth, and what noted minister preached a fanciful sermon thereon?
10. Give in order the recorded incidents of Mark's life, and which one not creditable?

11. How do you account for Mark's conduct on this occasion?
12. What his greatest work and his qualifications therefor?
13. Was Luke a Jew?
14. What Bible books were written by Gentiles?
15. What Luke's occupation, and how do you know?
16. Was it probable on this account he was associated with Paul?
17. Show from Acts when Luke was with Paul, and how do you know?
18. What Luke's greatest works?
19. How do you know that he was not the Lucius of Acts 13:2 and Romans 16:21?
20. Who of the New Testament authors were scholars?
21. Contrast the New Testament biographical details concerning John with those of other New Testament authors.
22. In what respects do they make him live before us?
23. Give the proofs that of all the apostles he was nearest and dearest to the Lord.
24. Show the several ways in which he was prominent among the twelve.
25. Give evidence that he stressed his mission as a witness.
26. How do you justify his title, "the theologian," and what other apostle may be so classed?
27. What of the three offsets against John?
28. Give account of the Negro's prayer in Westminster Abbey.
29. What were his latest labors?
30. Give account of his family, financial, and social standing.
31. Name, in order, the Roman Emperors under whom John lived? (This is a historical test question.)
32. Name a touching tradition concerning John's old age.
33. Name another tradition showing his hatred of heretics.

IV

LUKE'S DEDICATION AND JOHN'S PROLOGUE

Broadus' Harmony pages 1-2 and Luke 1:1-4; John 1:1-18.

The first question that confronts us on the threshold of the text of the several histories of our Lord, is, how the historians obtained the material of their histories, and did they all obtain it in the same way?

This is not altogether a question of *inspiration.* It is conceded that all were inspired. No matter how they obtained their material, inspiration was needed in every case in the make-up of the record of what they obtained. If Matthew obtained his genealogy from previous Jewish records (1:1-17) and all the information concerning the infancy of our Lord from Joseph's account of it (1:18 to 2:23), however handed down—and if Luke received his information of our Lord's infancy and childhood from Mary (1:26 to 2:52)—and if John received all the material of his apocalypse by direct revelation—still would inspiration be needed to direct them in reducing to writing this information, however required. That is to say, how much to record, what known facts to omit, how arrange this selected material according to a definite plan, looking to a distinct end, so far as the one book is concerned, and how this book should be so correlated as to fit in, with dovetail exactness, into a whole library of other sacred books, as the several bones are articulated into one skeleton, is our problem and our task.

Again, our question is not one of *illumination.* A prophet might receive a revelation and not understand it (1 Peter 1:

10-11). He might, through inspiration, record it accurately without understanding it. But these historians, frequently, and whenever necessary, interpret their facts, showing that they possessed illumination, e.g., John 11:21; 7:39, and Matthew's application of Old Testament quotations.

Revelation is a divine disclosure of hidden things. Inspiration is that gift of the Holy Spirit which enables one to select and arrange material to a definite end and inerrantly record it. Illumination, another gift of the Spirit, enables one to understand a revelation or to interpret the facts of an inspired record.

The material of these several histories was obtained in three ways:

(1) By eyewitness, as the gospels of Matthew and John.

(2) By those who received it from eyewitnesses, as the gospels of Mark and Luke.

(3) By direct revelation, as Paul's Gospel and John's Apocalypse.

These observations lead up to the beginning of our interpretation of the histories. Our textbook is Dr. Broadus' *Harmony of the Gospels* of Matthew, Mark, Luke, and John, with only two parallels from Paul's Gospel. We will enlarge our textbook, as we proceed, by insertion of many other parallels from Paul. This chapter will be devoted to Luke's dedication and John's prologue, both supplemented from Paul.

On the left of Luke's dedication put John 21:24, and on the right Galatians 1:11-12. Now compare them: John affirms that he wrote his gospel as an eyewitness, while according to the revision, Luke affirms that the matter of his gospel was delivered by them "who from the beginning were eye-witnesses" and traced out by him in careful research. But Paul affirms that his was received by revelation. It is commonly supposed that Mark wrote as Peter had taught him, but Paul says that his gospel was not after man for he did not receive it from man, nor was he taught it. He is careful to show that he

preached it before he saw Peter, and when on three occasions he did meet Peter, not only was nothing imparted to him, but his full and independent authority and mission were recognized, and that it fell to his lot to correct an evil practice of Peter. So whether we consider the original twelve, with those whom they instructed, or Paul, in every case an oral gospel preceded a written gospel. This spoken gospel was authoritative before reduced to writing. It was that deposit of *the faith* delivered to the churches to be held inviolate and transmitted unimpaired (Luke 1:2; Acts 13:31; 1 Corinthians 11:2-23; 15: 1-8; 1 Timothy 6:20; 2 Timothy 11:2; Jude 3; Hebrews 11:3). In it catechumens, like Theophilus, were instructed (Luke 1: 4). But as the original and qualified witnesses were few, and these kept passing away and soon all would be gone, and as tradition at every remove from its original source becomes less trustworthy, you can easily understand Luke's fact "that many would undertake to reduce to written narrative what they had heard orally from the eye-witnesses."

And just here Luke introduces his second thought that his own writings were from accurate knowledge in all things, in order that the reader might know the certainty of the things in which he had been orally instructed.

It was this necessity that called for *inspiration.* For if, as Peter says, referring to oral deliverance: "Men spake from God, being moved by the Holy Spirit" (2 Peter 1:21), it was equally true, says Paul, after referring to the sacred writings collectively, that distributively "every one of these writings is God-inspired" (Greek, *Pasa graphe theopneustos* (2 Tim. 3: 15-16). From Luke 1:1 and Acts 1:1, it is evident that Theophilus was not only a real person, but one of distinction, and from the word "instructed" in Luke 1:4, it is also evident that he was a catechumen, from which may be inferred that in apostolic times all new converts were diligently catechized in the elements of the faith delivered (compare Eph. 4:11-15; Heb. 5:12-14; 1 Pet. 11:2).

When Luke says, "Many have undertaken to draw up a narrative of the things fulfilled among us," it is evident that he does not refer to the gospels of Matthew and Mark. Nothing that he could write would add to the "accuracy" or "certainty" of what they wrote. Indeed, it cannot be proved that their writings were prior to his. Though the Synoptic Gospels were written about the same time, it is most probable that our present order, Matthew, Mark, Luke, is chronological. Certainly no one of the three is the norm of the others.

Before leaving this classic gem, Luke's dedication, an important question must be answered: Does Luke himself, in this introduction, claim to have traced out carefully all of the facts of his history as any other painstaking historian, or does he here affirm distinctly a guiding inspiration throughout? Our English versions, particularly the revision, support the former contention. On the other hand, some distinguished scholars and Biblical interpreters, notably Lightfoot and Urquhart, support the latter contention. We find a full statement of Urquhart's argument in his *New Biblical Guide*, Vol. VII, pp. 337-348. Lightfoot's argument may be found in Pittman's edition of his works, Vol. IV, pp. 114-115. Or, if Lightfoot and Urquhart be not accessible, there may be found a very clever and elaborate restatement of the argument of both in *The Young Professor*, whose author is the accomplished son of the late Dr. William E. Hatcher of Richmond, Va. Whenever one reads this argument carefully, whether in Lightfoot, Urquhart, or *The Young Professor*, it interests him, challenges his respect, and appears to be hard to answer. One need not be more than a sophomore in Greek to understand and feel the force of the argument.

The marked difference of the renderings of Luke 1:1-4 in the common and the revised versions arises from no difference in the Greek text they translate. The text is the same. Write, therefore, in three parallel columns, the Greek text, the common version, and the revised version of Luke 1:1-4. For the

references keep open before you an interlinear Greek Testament, and on your table Bagster's *Analytical Greek Lexicon,* or Thayer's, and the *Englishman's Greek Concordance.* Then follow, step by step, Urquhart's argument. These directions will help a beginner in Greek, however puerile or unnecessary they may appear to expert scholars.

The contention, in substance, is this:

Many uninspired men, in apostolic times, undertook to write orderly narratives of the gospel history as they were orally delivered by the apostles, who were eyewitnesses.

Not one of these survives because they were displaced by inspired narratives, which conveyed *assurance* and *certainty* as to the facts and teachings.

This is exactly what Luke says as to the reason of his writing, expressly affirming his inspiration, with a view to this assured accuracy and certainty.

The argument for this contention is based altogether on translation and usage of the words. The common version preferred to the revision, needs only one change in it. Instead of "from the very first" in that version, they render "from above." The Greek word is *anothen.* They rely first on the etymology of the word, then its New Testament usage, then its perfect harmony with the context. They admit some usage for "from the first," a derived meaning, but never permissible as a substitute for the primary meaning, unless the context demands it.

The usage cited is:

"The veil of the temple was rent in twain from the top [from above] to the bottom" (Matt. 27:51; Mark 15:38).

Except a man be born *"from above"* (John 3:3); "Ye must be born *from above"* (John 3:7).

In both these cases, "born from above" is interpreted by our Lord as "born of the Spirit." "He that cometh *from above* is above all," John 3:31. Jesus says to Pilate, "Thou couldest

have no power at all against me, except it were given thee *from above"* (John 19:11). "Now the coat was without seam *from the top* [from above] throughout" (John 19:23).

"Every good gift and every perfect gift is *from above"* (James 1:17). "This wisdom descendeth not *from above,* but is earthly, sensual, devilish" (James 3:15). "But the wisdom that is *from above* is first pure, then peaceable" (James 3:17).

Then comes Luke's only use of the word, except where once he quotes Paul: "Having had perfect understanding of all things *from above* . . . that thou mightest know the certainty, etc."

In all these instances of usage, the sum total of usage by Matthew, Mark, Luke, John, and James, our Greek word *anothen* is rendered by the italicized words *from the top,* referring to veil or coat, and "from above" elsewhere.

They add the evident allusion of Irenaeus to Luke 1:3. "For after our Lord arose from the dead, and they were endued *from above* with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things" ("Against Heresies," 3:1). Luke says, "Having had perfect understanding of all things from above." Irenaeus says, "When they were endued *from above,* they received a perfect knowledge of all things." Compare with James: "Every perfect gift is *from above."*

It was this enduement which enabled Luke to write "accurately" (Greek, *akribos*). And all this fulfilled our Lord's promise that when the Holy Spirit comes, "He shall teach you all things," "He shall guide you into all truth." Therefore the merely human histories of our Lord perished. Therefore only inspired histories could give "certainty" to the things in which we are instructed.

They add that in this very brief context, when Luke would express the idea of "from the first," or "from the beginning," he uses the unmistakable Greek words, *ep' arches* (Luke 1:2).

And that their whole rendering best agrees with the meaning of the Greek word *plerophoria*—"certainly believed," and not "fulfilled." And with the other Greek word, *parakolouthe*, which does not mean to obtain knowledge by "tracing" or investigating.

To Paul's *per contra* usage of the word *anothen* they reply: he uses it only twice. (a) In his speech, reported by Luke at Acts 26:5, where the context demands the secondary meaning "from the first." (b) At Galatians 4:9 there is the modifying word *palin*, and the context forbids the primary meaning "again *from above.*"

My colleague, Dr. Williams, says that the whole contention depends on whether the adverb *anothen* in Luke 1:3 is one of *locality* or of *time*, and that it cannot be certainly determined which it is in our passage. The author prefers throughout, the common version rendering of the passage to the revision, and believes that the preponderance of the argument is with Lightfoot and Urquhart.

JOHN'S PROLOGUE

We now take up the prologue of John (1:1-18), putting beside it Paul's contribution to the same matter. Place these references in the harmony, opposite or under John's introduction: Philippians 2:6-11; Colossians 1:15-20; 2:9; Hebrews 1:1-13; 2:14-17; 10:1-9; 2 Corinthians 8:9; Romans 8:3; 2 Timothy 3:16; Galatians 4:4-5.

It is not our purpose to put in parallel with John's prologue any matter from Paul's Gospel except what touches our Lord's pre-existence, his nature and activities, his incarnation and its purpose.

Let us first consider John. The first eighteen verses of John constitute the norm and outline of his whole book. So many propositions cannot elsewhere be found in so few words. As all mists of speculative philosophy concerning the origin of the material universe flee and fade before the sunrise of the

first chapter of Genesis, so all heresies concerning our Lord and the eternal redemption of him are dispelled by the Sun of righteousness rising with healing wings in these beginnings of their gospels by John and Paul. It is far from my purpose to engage your finite minds in the impossible task of comprehending the unfathomable mystery of the tri-personality in the unity of God. It will content me if you will believe what is revealed. If we might trust for explanation to human philosophy we could not improve on the comparison of Sabellius, "God the Father is the sun, Jesus Christ is the sun's light, and the Holy Spirit is the sun's heat." Or we might regard the Trinity as only a distinction in office or manifestation. This was my own boyish attempt to explain it. My illustration was that of a teacher who was also a father and a magistrate. His own son, while at school, was guilty of a penal offense. This teacher must, therefore, deal with the delinquent in the threefold capacity of father, teacher, and magistrate, i.e., from the standpoint of the family, the school, and society. But none of these illustrations coincides with the teachings of revelation—there is one God, there are three *persons,* not three attributes or offices, or manifestations.

Nor would I have you anticipate the more elaborate study of systematic theology. Let us barely touch it, and that only because it is here an essential part of our historic study. Therefore I compress into barest outline and simplest form this introduction of John.

ANALYSIS OF THE PROLOGUE

1. The Logos
2. Creation by the Logos
3. In him all life
4. In him all light
5. This light is invincible by darkness
6. The Logos incarnated
7. Purpose of the incarnation

8. The supernatural birth of those receiving the incarnate Logos

9. The witness of John the Baptist to the incarnate Logos

INTERPRETATION

1. *The Logos.* The first sentence announces a new name, "The Word" (Greek, *O Logos*). Whence this name? We will not waste our time in looking for its origin in the speculations of Philo, the Alexandrian Jew. His logos, mainly an energy or an attribute, and never an incarnate personality, is not the Logos of John. It serves us little better to wade through the muddy waters of Jewish traditions in any form. We have a surer word of prophecy to which we will do well to take heed.

The reader is referred to our discussion on the conversion of Abraham, "Interpretation," volume on Genesis. There, for the first time in any record, we find the phrase, "The Word of the Lord." This Word, not as a voice addressed to the ear, but as a person addressed to his sight, appeared in a vision to Abraham, and as the specific object of saving faith. Before this experience Abraham had believed divine statements, had believed in a promised country, and in a promised seed, but here he believed on Jehovah himself as his shield and exceeding great reward, and it was counted to him for righteousness. "The Word of the Lord," "shield," "believed," and "imputed righteousness," a salvation group, here make their first appearance in the Bible record. The "Word of the Lord," as a Person, appears elsewhere in the Old Testament, notably in the Psalms and prophets, and is doubtless the personified wisdom of Proverbs 8:23-30. So that the Logos is Christ's preincarnate name and most aptly represents him as the revelator of the Father. In this light we understand better the abrupt and sublime formula of the first chapter of Genesis, repeated ten times, "And God said," "And God said," and following each utterance came a new creative act.

These were the first ten commandments, the ten words of creation. On Sinai came the ten words of the Law. On the Galilean mountain came the Beatitudes, or the ten words of happiness.

But always it is the Logos revealing the Father. Of this Logos, in one short sentence, John predicates three essential elements of divinity:

(1) Absolute eternity of being, "In the beginning was the Word."

(2) Distinct personality, "And the Word was with God" —two persons together.

(3) The nature or essence of Deity, "And the Word was God." The absence of the article in the Greek before "God" in the third predicate clearly shows the meaning. The phrase is not, "the Word was the God," but "the Word was God," i.e., in nature or essence. The second verse sums up and emphatically repeats: "The same," i.e., this very one so described as an eternal, divine Person was in the company and fellowship of God throughout eternity. It was always so; it was so in the beginning.

2. By the Logos came the creation. Not merely the universe as a whole, but every minute part. Not matter merely to be left to develop itself, but every change and form of development. So Genesis represents it. By him everything came to be. There was no chance development.

3. In him was all life—vegetable, animal, spiritual. Not only as the start of life, but its continuance: "Thou takest away their breath, they die and return to dust. Thou sendest forth thy Spirit, they are created. And thou renewest the face of the ground." The nonliving can never develop into the living. But particularly does our author speak of spiritual life. Not only in him do we live and move and have our being, but from the beginning the Son of God has been the source of eternal life.

4. He is the light of the world. The only real light. There is no knowledge of God and no revelation of God except through the Son. He alone declares the Father. Man by searching cannot find out God. Cannot see him except as the Son reveals him.

5. The light is invincible: "The light shineth in the darkness and the darkness apprehended it not." It is somewhat difficult to determine the meaning of the Greek word here rendered "apprehended." The sense is either the darkness did not take possession of the light by appropriating it and becoming light, or did not hem it in, repress it, so as to conquer it. In the latter sense we make it read: "The light shineth in the darkness, and the darkness overcame it not." The context, particularly vv. 10-11, favors the first meaning, and the inability to appropriate the light finds vivid illustration in a parallel from Paul's Gospel: "And even if our gospel is veiled it is veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." We may find abundant and striking illustrations of the other possible meaning. Even on the cross, in the hour of the power of darkness, when for three mortal hours the thick darkness filled and enveloped the dying one—even then the darkness overcame it not. Once in the dawn of creation darkness was upon the face of the deep and the Word said, "Let there be light!" And there was light, and the darkness overcame it not. Once in our experience we were in darkness, but God, who commanded the light to shine out of the darkness, shone into our hearts, giving us the light of the knowledge of the glory of God in the Face of Jesus Christ. And the darkness has never been able to quench that light. Upon us also will come the darkness of death, but our Saviour Jesus Christ has abolished death, and brought life and immortality to light through the gospel, and will transfer us to a home and condition of which it is said, there is no night

there. And so the light is indestructible and the darkness cannot overcome it.

6. This Word was manifested and became flesh. It was not a mere assumption of human nature like the putting on of a garment, but the Word came to be a real man. That is a vital doctrine as the author continues to insist elsewhere: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." "For many deceivers have gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh."

7. The purpose of the incarnation was to bring grace and truth to the fallen. He was full of grace and truth, that is, for mercy and revelation.

8. The recipients of this mercy and revelation obtained the right to become the sons of God by a supernatural birth, being born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

9. Prophecy, in its culmination in John the Baptist, recognized and identified and witnessed that this was the true light.

Such, in brief, is John's prologue. Let us put beside it the beginnings of Paul's Gospel: "For there be many that are called gods, whether in heaven or on earth; and there are gods many, and lords many; yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (1 Cor. 8:5-6).

"At the end of these days God hath spoken to us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he made purification of sins, sat down on the right hand of the Majesty on high. . . . Of the Son he saith, Thy throne, O God, is forever and ever. . . . And thou, Lord, in the beginning didst lay the foundations of the earth . . . and when he again bringeth the first-born into the

world, he saith, Let all angels of God worship him" (Heb. 1: 1-6).

"The Son of his love is the image of the invisible God, the first-born of all creation, for in him were all things created, in the heavens and upon the earth, things visible and invisible, whether thrones, or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things and in him all things consist" (Col. 1: 15-17).

"Christ Jesus, existing in *the form of God,* counted not the being on an equality with God a thing to be grasped, but emptied himself, taking *the form of a slave,* being made in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of beings in heaven, on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:6-11).

"And without controversy great is the mystery of Godliness:

He who was manifested in the flesh,
Justified in the Spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up into glory" (1 Tim. 3:16).

"For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin the the flesh" (Rom. 8:3).

"But when the fulness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to naught him that had the power of death, that is, the devil, and might deliver all of them whom, through fear of death, were all their lifetime subject to bondage" (Heb. 2:14-15).

"Wherefore when he cometh into the world, he saith,
Sacrifice and offerings thou wouldest not.
But a body didst thou prepare for me; . . .
Then said I, Lo, I am come,
(In the roll of the book it is written of me)
To do thy will, O God" (Heb. 10:5-7).

"For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8:9).

These excerpts from Paul are not exhaustive, but samples merely in his Gospel correlative with John's Prologue. They establish the absolute eternity, personality, and deity of our Lord Jesus Christ and exhibit his relations to the Father in both eternity and time, his relations to the universe and to man, and make very clear not only the incarnation, but its objects. Paul uses the term, Son, in the place of John's Logos, and "new creation" as the parallel of John's new birth, and brings in the new term "adoption" to express the legal process of becoming sons. A critic affects to find this contradiction between John's and Paul's Gospels use of the incarnation, the former to take on glory, the latter to empty himself of it or to strip off glory. There is no merit whatever in the criticism. John, as well as Paul, shows that Jesus laid aside his heavenly glory to become a man (John 17:5), and Paul, as well as John, describes the outshining of Christ's glory through the veil of the flesh and the acquiring of glory through his humiliation.

Paul much more clearly and elaborately than John, expresses the various conditions, processes, purposes and beneficial effects of the incarnation.

In this connection should be read the author's sermon on "The Nature, Person, Offices, and Relations of Our Lord," preached before the Southern Baptist Convention at Hot Springs, Arkansas, and published by order of that body in pamphlet form and recently reproduced in a volume of sermons published by the Fleming H. Revell Company.

QUESTIONS

1. What question confronts us at the threshold of the texts of the five histories of our Lord?
2. Show why this is not merely a question of inspiration.
3. Nor of illumination.
4. Define revelation, inspiration, illumination.
5. In what three ways did the historians obtain a knowledge of their facts? Illustrate by John 21:24; revised version of Luke 1:2; and Galatians 1:11-12.
6. What always preceded a written gospel?
7. What is the necessity for *written* gospels?
8. For *inspired* gospels, give, quoting from Peter the inspiration of the oral and from Paul the inspiration of the written.
9. What three facts do you learn from Luke 1:1-4 concerning Theophilus?
10. What custom of apostolic times may be inferred from the word "instructed," Luke 1:4?
11. When Luke refers to the many written narratives of our Lord, does he refer to Matthew or Mark?
12. In what respect does Luke consider his narrative superior to the "many narratives" to which he alludes?
13. What great question has arisen from this dedication of Luke?
14. Which of these contentions does the revision evidently support?
15. Name three authors supporting the other contention.
16. Give in substance the argument of Urquhart, and what do you think of it?
17. What one change in the common version of Luke 1:1-4 will put it in harmony with the Urquhart view?

John's Prologue.

18. What must you place opposite John's Prologue to parallel Paul's Gospel on our Lord's pre-existence, its nature and activities, his incarnation and its purposes?
19. Give in briefest form an analysis of the Prologue.
20. Show why John did not obtain this new name—*O Logos*, the Word—from Philo.
21. Where did he get it?

22. How does this enable us to understand Genesis 1?
23. Can you give the ten words of creation, the ten words of the Law, the ten words of happiness?
24. What are the three essential elements of Deity predicated of the Logos in John's first sentence?
25. The relations of the Logos to the universe?
26. Meaning of "In him was life"?
27. How is he the light of men?
28. Two possible meanings of "The darkness apprehended it not"?
29. Cite a parallel from Paul of the first possible meaning. Give illustrations of second possible meaning.
30. How was the Logos manifested and what is the relative importance of the doctrine?
31. According to the Prologue, what is the purpose of the incarnation?
32. What right was conferred on those who receive the incarnate Logos and how accomplished?
33. How does the witness of John the Baptist attest the pre-existence of the incarnate Logos?
34. What was Paul's name for John's Logos?
35. What is his description of the pre-existing Son?
36. What passages from his attest the activities of the Son before his incarnation?
37. What passages the purposes of his incarnation?
38. Instead of John's "new birth," what is equivalent of Paul's?
39. His legal name for this sonship?
40. Reply to the criticism that John uses the incarnation as a means of our Lord to take on glory, and Paul as a method of emptying himself of glory.

V

BEGINNINGS OF MATTHEW AND LUKE

Broadus' Harmony pages 2-6 and Matthew 1:1-17; Luke 1:5-80; 3:23-38.

We have noted in a previous chapter John's and Paul's account of the *divine* side of our Lord's existence, personality and activities before he became flesh. Now we consider, in Matthew, Luke, and Paul, his *human* side, human antecedents, human birth, and early life. We find Matthew's account in chapters 1-2, and Luke's account in chapters 1-2 with the closing paragraph of chapter 3.

Matthew's incidents are his genealogy, birth, the visit of the magi, the flight into Egypt, the massacre of the babes at Bethlehem, the return to the land of Israel, and resettlement at Nazareth in Galilee.

Luke's incidents are the announcement to Zacharias of the birth of his son, John the Baptist, our Lord's forerunner; the announcement to Mary of the birth of our Lord; Mary's visit to Elisabeth; the birth of John the Baptist according to announcement; the birth of our Lord at Bethlehem; the announcement to the shepherds of that birth; the circumcision of our Lord; his presentation in the Temple with attendant circumstances; the return to Nazareth; the development there of his childhood; the visit to the Temple when our Lord was twelve years old; the return to Nazareth and his development into manhood; and his genealogy.

On this entire section we submit several general observations:

1. Matthew's entire account is written from the viewpoint of Joseph, and for Jews. His genealogy is the genealogy of Joseph according to the legal Jewish method. Gabriel's appearance to Joseph is to explain Mary's condition. Indeed, all the four supernatural directions for the family movements come in dreams to Joseph. Every incident and every Old Testament quotation conspire to prove that Jesus of Nazareth is the foretold and long-expected King of the Jews.

2. Luke's entire account is written from Mary's viewpoint and to show our Lord's broader relations to humanity. His genealogy is *real,* not *legal.* It is Mary's genealogy, not Joseph's, our Lord's relations to Joseph being only a Jewish, legal supposition. While indeed it shows that Mary was a Jewess, really descended from David and Abraham, yet her genealogy extends back to Adam, in order to prove that her Son was the second Adam, and literally fulfilled the first gospel promise, "The seed of the *woman* [not of the man] shall bruise the serpent's head."

It is to Mary, Gabriel announces her conception of a Son, by the Holy Spirit, who because thus sired shall be holy, the Son of God.

It is to Mary the angel announces the condition of Elisabeth, and thus prepares the way for Mary's visit to Elisabeth. All of Luke's other incidents are those which Mary "kept in her heart." The conjecture that Luke's genealogy is also traced through Joseph is puerile in itself, utterly gratuitous, and at war with Luke's whole plan. It is to invent a difficulty and then invite the harmonists of the two genealogies to settle it. Why should they be harmonized? They have different starting points (a legal son, a real son) and different objectives (Abraham—Adam); they are not even parallel lines, since they meet and part.

3. We here confront what Paul calls "the great mystery of Godliness"—the incarnation of our Lord. Isaiah, who had already foretold his virgin birth, in a clear prophecy concerning

him, says, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6). Quoting Isaiah, and because the virgin mother is with child by the Holy Ghost, Matthew says, "His name shall be called Immanuel (God with us)." In explanation of the way a virgin can become a mother, Luke's angel says to Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the Holy One who is begotten of thee shall be called the Son of God."

Mark says, "Jesus Christ, the Son of God." John says, "The Logos which was God, was manifested and became flesh." Paul says, "He who was the effulgence of God's glory and the very image of his substance," (Heb. 1:3) "who existed in the form of God . . . was made in the likeness of man (Phil. 2:6-8) was born of a *woman*" (Gal. 4:4). Not otherwise could he escape the hereditary taint of Adam's sin (Gen. 5:3); not otherwise could he fulfil the protevangel, "the seed of the *woman* shall bruise the serpent's head" (Gen. 3:15); not otherwise could he be the Second Adam, the second head of the race (Rom. 5:12-21; 1 Cor. 15:45-49).

Grant this one miracle, the greatest and most inclusive, and all others naturally follow. Deny this one, and there is no need to deny or even consider others (1 John 4:1-3).

4. Only twice do we find in the Bible the phrase, "The *book* of the generations" applied respectively to "The first Adam" (Gen. 5:1), and to the Second Adam (Matt. 1:1). And concerning this Second Adam, well might Isaiah inquire: "Who shall declare his generation," (common version, Isa. 53:8) especially since "His name shall be Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6).

5. Nothing more commends the inspiration of the simplicity and reticence of this account of our Lord's infancy, childhood and growth to manhood, than to contrast it with the silly and

incredible fables invented in the early Christian centuries to gratify a prurient curiosity concerning a long period of our Lord's life on which, beyond the few incidents recorded, our Gospels are silent. Nature, as well as grace, draws a modest veil over the period of conception, gestation, parturition, and development. Not only have these bald inventions concerning the infancy and childhood of our Lord disfigured the image in the mind naturally produced by the simple Bible story, but tradition, ever-increasing in imposture and lying, *ad nauseum,* has buried the few real incidents recorded under an accretion of fanciful enlargements, e.g., the incident of the magi, and even the blasphemies subverting the gospel and changing the very plan of salvation, e.g., the Mariology and Mariolatry developed from our simple gospel story of Mary by the Romanists of succeeding centuries.

6. Beyond the few incidents recorded of the first thirty years of our Lord's preparation for his public work, this is every syllable of the gospel history: Luke puts in four pregnant sentences the whole period, (a) concerning the development of his childhood, "And the child grew and waxed strong, filled with wisdom; and the grace of God was upon him" (2:40). (b) After the consciousness of his messiahship in the Temple, when he was twelve years old, "He went down with them (Mary and Joseph) and came to Nazareth; *and he was subject to them*" (2:51). (c) Referring back to his habit of attending the house of religious instruction at Nazareth, Luke later says, "He came to Nazareth where he had been brought up: and he entered, *as his custom was,* into the synagogue on the sabbath day, and stood up to read" (4:16); (d) Concerning his development to manhood: "And Jesus advanced in wisdom and stature, and in favor with God and man" (2:52). (e) Mark says that by occupation he was a *carpenter* (6:3).

These are all the direct references. But we may easily gather from his subsequent history that he had studied the book of nature in its plants, flowers, fruits, birds, animals, soil and its

cultivation, its crops, harvests and vintages; that he was a lover of children and close observer of their plays; that he was familiar with the customs of the family and of society; that he was well acquainted with the religious sects and political parties of his country and its relation of subjection to Rome. It is evident also from his movements that he thoroughly understood all the variations of government in the Herod family.

As to literary attainments, apart from the evident religious training of a Jewish child, we know that he could read and speak fluently in three languages: Hebrew, Aramaic, and Greek. He read and quoted at will and discerningly from both the Hebrew and the Greek versions of the Old Testament. Mark preserves and interprets many of his Aramaic expressions.

7. We should commence Matthew's genealogy thus: "The book of the generation of Jesus Christ, called Immanuel (God with us)." And, allowing Paul to supplement Luke's genealogy thus: "The Second Adam, who is the Lord from heaven, Jesus Christ himself (supposed son of Joseph) was the son of Heli," and so on back to the first Adam.

8. In these two accounts of our Lord's infancy are eight distinct *annunciations*, adapted in time, place, medium, means, and circumstances to the recipient, together with eight other supernatural events.

(1) The annunciation by the angel Gabriel, in a vision, to Zacharias, ministering in the Temple, of the birth of John the Baptist, the forerunner of our Lord, and of Zacharias' dumbness until the event (Luke 1:5f).

(2) Gabriel's annunciation to Mary of the birth of our Lord (Luke 1:26f).

(3) The annunciation to Elisabeth of the presence of the appointed mother of our Lord, by her unborn baby's leaping for joy (Luke 1:41f).

(4) The angel's annunciation to Joseph, in a dream, of the supernatural conception of Mary (Matt. 1:18f).

(5) The angel's annunciation, in a vision, to the shepherds near Bethlehem, of the birth of our Lord (Luke 2:8f).

(6) The Spirit's annunciation to Simeon that he should not see death until he had seen the Christ (Luke 2:26).

(7) Simeon's annunciation, by prophetic inspiration, to Mary concerning her Son, and concerning the sword that would pierce her own soul (Luke 2:34-35).

(8) The annunciation to the magi, in the far East, by the appearance of a star, that the foretold and long-expected King of the Jews was born (Matt. 2:1f).

The eight attending supernatural events are,—the prophetic utterances by Zacharias, Elisabeth, Mary, and Anna, the three additional dreams of Joseph and the one of the magi. Thus there are three vision—to Zacharias, Mary, and the shepherds; five dreams—four of Joseph and one of the magi; one annunciation by the Spirit to Simeon, one of Simeon to Mary by inspiration, one by a star, one by the leaping of an unborn babe, besides the prophetic inspiration of four.

9. In Luke's account of the beginnings are five famous hymns, or the foundations from which they were later developed:

(1) "The Hail Mary," developed by the Romanists from a combination of the angel's salutation to Mary (Luke 1:29) and Elisabeth's salutation to Mary (Luke 1:42), with some extraneous additions.

(2) "The Magnificat," or Mary's own hymn (Luke 1:46-55).

(3) "The Benedictus," or the song of Zacharias (Luke 1: 68-79).

(4) "Gloria in Excelsis," developed from the song of the angels (Luke 2:14).

(5) "Nunc Dimittis," developed from the words of Simeon (Luke 2:29-32).

10. The gospel histories teach concerning Mary, the mother of our Lord, that she was a modest, pious, but poor Jewish maiden, of the line of David, betrothed to Joseph, a just man, also of the line of David. She was endued with grace, to become the virgin mother of our Lord, and this supernatural conception was by the overshadowing of the Holy Spirit. Consequently her Son would be God's Son, and not man's. Being God's Son, he would be born holy, unstained through hereditary taint, and as he was the only human being so born, he is called the Only Begotten Son of the Father. Because of her selection to become the mother of our Lord, all generations would call her blessed. Her marriage to Joseph before the birth of this child constituted him legally, though not really, a son of Joseph. In all these things Mary humbly submitted herself to the divine will. She piously kept in her heart all the attending prodigies, circumstances, and prophecies of his nativity and childhood. While married to Joseph, she knew him not until after the birth of her divine Son, but afterward lived with him in all marital relations, bearing four sons, whose names are given, besides daughters not named (Mark 6:3). After Joseph's death, she followed her son, Jesus, with his younger half-brothers and sisters. From the record it is evident that more than once she was not without fault. On the whole, however, the impression left on the mind by the history is most charming. A maiden, chaste, modest, pious, and meekly submissive to God's will, a true wife, a devoted, self-denying mother, patiently bearing all the sorrows attendant upon being the mother of her Saviour son. Well might Simeon say to her, "Yea, and a sword shall pierce through thine own soul," on which prophecy has been written a book of merit entitled *The Sorrows of Mary.*

At the death of Jesus, her other sons being poor and unbelievers, she was taken to the home of John the apostle, in

Jerusalem. What an unspeakable pity that religious superstition has foisted upon this simple, charming, gospel story of earth's most honored woman, a monstrous Mariology of human invention, developed later into a blasphemous Mariolatry, which makes her usurp the place of God the Father, God the Son and God the Holy Spirit. As this hideous parasite on the gospel story of Mary roots in our lesson, we here give a summary of the invented.

MARIOLOGY MERGED INTO MARIOLATRY

The exaggeration of the meaning of the words: "All generations shall call me blessed." This blessedness, because a privilege, was declared by our Lord himself to be inferior to the blessings on personal obedience and service (Luke 11:27-28), and because this was a fleshly relation to our Lord, he declared it to be inferior to spiritual relations, which all may share (Mark 3:31-35).

Mary was a perpetual virgin,—that is, never knowing a man, and being the mother of only one child, Jesus. This was the earliest of the doctrines in point of time, and some Protestants today, for sentimental reasons, hold to it.

Mary free from actual sin. This freedom from actual sin, originally at least, was attributed to the sanctifying power of the Holy Spirit, supposed to be exerted either after she was conceived or before she was born, as Jeremiah and John the Baptist were supposed to be sanctified, or else at the time the Holy Spirit came upon her at the conception of Christ.

Mary free from original sin. This was a late development of doctrine concerning Mary. There was no official and authoritative form of it before the sixteenth century. The Council of Trent, A. D. 1570, closed its decree on original sin with these words: "This same holy synod doth nevertheless declare that it is not its intention to include in this decree, where original sin is treated of, the blessed and immaculate Mary, the mother of God; but that the constitutions of Pope

Sixtus IV, of happy memory, are to be observed, under the pains contained in the said constitutions, which it renews." This official deliverance is a positive declaration of Mary's freedom from original sin, and by the term "immaculate," would seem to declare her exempt from actual sin. The doctrine, however, culminates in positive form in the decree promulgated to the Roman Catholic world by Pope Pius IX, December 8, 1854. In this decree the Pope claims: First, that he pronounces, declares, and defines "under the inspiration of the Holy Ghost;" second, that what he sets forth is by the authority of our Lord Jesus Christ, and the blessed apostles, Peter and Paul, and in his own authority. The matter thus decreed and promulgated is as follows:

"The doctrine which holds the blessed virgin Mary to have been, from the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, preserved free from all stain of original sin, was revealed by God, and is, therefore, to be firmly and constantly believed by all the faithful." The decree closes with the double anathema: First, that any who presume to even think *in their hearts* contrary to this deliverance stand self-condemned, have made shipwreck concerning the faith, and have fallen away from the unity of the church. Second, that they subject themselves to the penalties ordained by law, *if by word or writing, or any other external means,* they dare to signify what they think in their hearts.

You will observe, particularly, that this decree affirms that the doctrine of Mary's freedom from original sin was revealed by God. The natural presumption is that this revelation is to be found in the Holy Scriptures. In this document the Pope does not claim that it was a special revelation to him, but that he is inspired to pronounce, declare, and define past revelations.

If God revealed it in the Holy Scriptures, it is strange that we cannot find it.

This doctrine of Mary's freedom from original sin, which thus culminated, historically, December 8, 1854, may be said to have crystallized July 18, 1870, when the Vatican Council thus declared the infallibility of the Pope:

"It is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in the discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised him in the blessed Peter, he is *possessed of that infallibility* with which the divine Redeemer willed that his church should be endowed for defining doctrines, faith and morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the church."

She is the Mediatrix between Christ and man, as Jesus Christ is the Mediator between God and man. In other words, this element of the doctrines makes Mary take the place of the Holy Spirit; that is, we must reach Christ through Mary. The development of the doctrine is shown in various works of art. For example, there are paintings which represent Christ as seated, and Mary below him, then later a painting of Christ and Mary on a level; and finally a painting representing Mary above Christ, who is angry at the world, and Mary is beseeching his favor for the world.

Mary, not Jesus, bruises the serpent's head, or destroys Satan. As the preceding element of this doctrine puts Mary in the place of the Holy Spirit, so this element makes her take Christ's office.

Mary the queen of heaven.

Mary the fountain of all grace, received by man and the only hope of salvation. This element puts her in the Father's place.

Mary an object of worship.

Mary's body was never allowed to see corruption, but was taken up to heaven, glorified, as the body of Christ, or that of Enoch or Elijah. This last element of the doctrine, the assumption of Mary, has not been formally put forth by Pope or Council, but is propagated and defended in the standard Romanist literature.

Any thoughtful man, considering these doctrines concerning Mary, must see that they made a radical, vital, and fundamental change of the gospel as understood by all Protestants and constitute another gospel, which is not the gospel. It makes the Romanist Church the church of Mary, rather than the church of Christ. Indeed, if we add its traditions concerning the See of Rome and Peter, the name should be: The Romanist Church of the Traditions concerning Mary and Peter. It would be easy to show that each of these elements of doctrine was transferred, for reasons of expediency, from heathen mythology and worship.

The question naturally arises, What scriptures do they cite for these stupendous claims? In support of the perpetual virginity of Mary they cite Ezekiel 44:1-3: "Then he brought me back by way of the outer gate of the sanctuary, which looketh toward the east; and it was shut. And Jehovah said unto me, This gate shall be shut; it shall not be opened, neither shall any man enter in by it; for Jehovah, the God of Israel, hath entered in by it; therefore it shall be shut. As for the prince, he shall sit therein as prince to eat bread before Jehovah; he shall enter by the way of the porch of the gate, and shall go out by the way of the same." They claim that this language is typical of and applicable to Mary's perpetual virginity. Some of them quote the Song of Solomon 4:12, as follows: "A garden shut up is my sister, my bride; a spring shut up, a fountain sealed." So far as I know, these are the only scriptures cited that seem to have a positive bearing on the doctrine.

Negatively, they contend that the brothers and sisters of Jesus mentioned in Mark 6 and other places were not the children of Joseph and Mary, but of Mary's sister, hence cousins of our Lord. Some Protestants who hold to the perpetual virginity of Mary claim that these were children of Joseph by a former marriage, therefore older than our Lord. Both Romanists and Protestants who hold to this doctrine cite John 19:25-27, where Christ on the cross consigns Mary to John's care, and argue from this that Mary had no son of her own other than Christ. They forget the extreme poverty of the family of Joseph, including himself, Mary, and all of the children, and that these younger half-brothers of our Lord were not at this time believers in Christ, as is evident from John 7:5. We have already shown that John possessed wealth and a home of his own at Jerusalem, which Mary and her sons did not have.

Of Mary's freedom from actual sin, they cite the Song of Solomon 4:7: "Thou art all fair, my love; there is no spot in thee," and also from the apocryphal book of Wisdom 1:4: "For wisdom will not enter into the malicious soul nor dwell in a body subject to sins."

In support of the theory that Mary mediates between man and Christ, they cite John 2:3, where Mary makes known to her Son the need of wine at the marriage of Cana of Galilee.

To maintain that Mary, not Jesus, bruises the serpent's head, the Romanist Bible, both the Vulgate and their English version, makes Genesis 3:15 read: "*She* shall bruise thy head, and thou shalt bruise *her* heel."

To support the doctrine that Mary is the mother and fountain of all grace to man, they quote Luke 1:28, and render it: "Hail, *full of grace!*"

In support of the assumption that Mary is the queen of heaven, their commentators cite Revelation 12:1, and claim that it is an allusion to "our blessed lady."

In replying to these various items of Mariology and Mariolatry, it is fairly to be inferred from Matthew 1:25 that Joseph *did* know Mary as a husband after the birth of Christ, and it certainly best accords with the obvious meaning of Mark 6:3, and various other references, that the four brothers named are real brothers, and not cousins. That Mary was not free from actual sin is evident by our Lord's rebuke of her at Luke 2:48-49; John 2:4; Mark 3:21 connected with 31-35. There is no scriptural support at all relevant to the matter in hand of Mary's freedom from original sin. The quotations cited by Romanists are, on their face, irrelevant. The assumption that Mary is the fountain of all grace evidently misinterprets the words of the angel, "Hail, Mary, endued with grace." It is grace then and there conferred, and not original source of grace. It indeed shows that she was a daughter of grace, not its mother. That Mary's body never saw corruption is a fabrication without any foundation whatever. To make the symbolic woman of Revelation 12:1 to be a real woman, whether Mary or any other woman, is a gross violation of the law of interpretation of symbols. You might just as well make the woman in purple and scarlet riding upon the seven-headed, ten-horned beast to be a real woman.

THE MEMBERS OF THE HEROD FAMILY NAMED IN THE NEW TESTAMENT

Herod himself is "Herod the king" named in Matthew 2: 3-19, ruler of the Jews at Christ's birth. He was surnamed "The Great" and was really a man of great capacity in public affairs, and in diplomacy successfully overreached both Pompey and Julius Caesar, and both Antony and Augustus Caesar, and thwarted Cleopatra, the queen of Egypt. But he was a monster in cruelty and as bloody a tyrant as ever sat upon a throne. His father was Antipater, the Idumean or Edomite, and his mother an Ishmaelite. Thus in the person of Herod, Ishmael and Esau sat upon the throne of Isaac and Jacob.

His death is recorded in Matthew 2. He had about ten wives and many children. By his last will, subject to Rome's approval, he divided his realm among three sons, disinheriting all his other children whom he had not murdered.

His children. Archelaus, named in Matthew 2:22, his son by his fourth wife, was, according to Herod's will, made king of Judea and Samaria. Rome did not approve of his title of king, but allowed him to be called ethnarch for nine years, and then for good cause removed and banished him, and converted Judea and Samaria into an imperial province under procurators appointed by Caesar. Pontius Pilate, an appointee of Tiberius Caesar, was procurator during the years of our Lord's public ministry.

Another son, Herod Antipas, older brother of Archelaus, by the same mother, was made tetrarch of Galilee and Perea. (See Luke 3:1.) This was the Herod that beheaded John the Baptist (Mark 6:17-29), whom Jesus called "that fox," and to whom our Lord was sent for trial by Pilate. He held his office during the whole of our Lord's life after his return from Egypt. He built the city of Tiberias on the sea of Galilee, and was the second husband of that Herodias who caused the death of John the Baptist. This marriage was a threefold sin —his own wife was yet living, the woman's husband was yet living, and she was his niece.

The oldest surviving son of Herod was named Herod Philip, disinherited by his father. He lived at Rome. The New Testament makes only an indirect allusion to him as Philip the brother of Herod Antipas, and the husband of Herodias (Mark 6:17-18).

Herod's son by his fifth wife was also named Herod Philip, and he is the tetrarch of the Northern part of Palestine, called in Luke 3:1 "the region of Ituraea and Trachonitis." He built the cities of Bethsaida-Julius, and Caesarea Philippi. He was the best of all the ruling sons of Herod.

It must be noted how several movements of our Lord were affected by these three sons of Herod. Because of Archelaus his parents took him from Judea to Galilee. Because of the unfriendliness of Herod Antipas he more than once removed from Galilee to the tetrarchy of Herod Philip. This Herod Philip, the tetrarch, married Salome, the dancing girl, who danced off the head of John the Baptist (Mark 6:2-28). She was his niece, the daughter of his brother, Herod Philip I, named above.

Herod's grandchildren. First, Herod Agrippa I. This is Herod the king, of Acts 12:1-4, who killed the apostle James, John's brother, and imprisoned Peter, and whose awful death at Caesarea is described in Acts 12:19-23. This Herod ruled over all Palestine like his grandfather.

Second, Herodias, the wicked woman who left her husband, Philip, and married his brother, Herod Antipas, and brought about the death of John the Baptist because he denounced the iniquitous marriage (Mark 6:17-28). It is said that when the head of John was brought to her by her daughter, she drove her bodkin through the faithful tongue that had dared to denounce the infamy of her marriage.

Herod's great grandchildren. First, Salome, the dancing girl named in Mark 6. Second, Herod Agrippa II. This is the titular king, Agrippa, before whom Paul spoke (Acts 25:13). Third, Bernice, his sister (Acts 25:23). Fourth, Drusilla, another sister, who married Festus (Acts 24:24). Of these the last six named were descended through Herod's second wife, Mariamne, the Maccabean princess.

THE NEW TESTAMENT AND CAESAR

As in the Old Testament "Pharaoh" is a title of all the Egyptian rulers, so always in the New Testament "Caesar" is a title of the Roman ruler. In the New Testament about twenty-seven times "Caesar" is so used, without the name of

the particular Caesar. Twelve Caesars ruled at Rome from the birth of Christ to the close of the canon of the New Testament, and perhaps one more, Trajan, when John the apostle died. The names of the twelve in order, and the dates of their reigns, are as follows:

Augustus	31 B.C. to A.D. 14
Tiberius	A.D. 14 to A.D. 37
Gaius	A.D. 37 to A.D. 41
Claudius	A.D. 41 to A.D. 54
Nero	A.D. 54 to A.D. 68
Galba	A.D. 68 to A.D. 69
Otho	A.D. 69
Vitellius	A.D. 69
Vespasian	A.D. 69 to A.D. 79
Titus	A.D. 79 to A.D. 81
Domitian	A.D. 81 to A.D. 96
Nerva	A.D. 96 to A.D. 98

Three of these are named in the New Testament: Augustus, Luke 2:1; Tiberius, Luke 3:1; Claudius, Acts 11:28 and 18:2. Nero is referred to but not named (Acts 25:8).

QUESTIONS

1. What sections of Matthew and Luke are devoted to our Lord's early life?
2. What are the incidents given in Matthew?
3. In Luke?
4. From whose viewpoint is written all this section of Matthew?
5. From whose viewpoint Luke's section?
6. How does this account for the apparent discrepancy between their genalogies?
7. How does Paul characterize the incarnation of our Lord?
8. What passage from Isaiah does Matthew quote and apply to the incarnation?
9. What name of the child does Matthew give as expressive of the mystery?
10. What other passage from Isaiah gives names of the child expressive of this mystery?

11. How does the angel, in Luke, explain the mystery of a virgin becoming a mother and the resultant nature of the child?

12. Give Mark's name of this wonderful child.

13. How does Paul state the matter?

14. How does such a son escape hereditary depravity?

15. How does this alone fulfil the first gospel promise in Genesis?

16. According to Paul, what is the relation of Adam to Jesus? (See last clause of Romans 5:14.)

17. Give in brief Paul's argument on this relation in Romans 5:12-21.

Ans. As through *one* trespass (not many) of *one* man (not one woman) sin, condemnation and death came upon all his fleshly descendants. So through *one* act of righteousness (death on the cross) of *one* man (the vicarious Substitute) justification unto eternal life came upon all his spiritual descendants.

18. How does Paul further contrast the first Adam and his image transmitted to his fleshly descendants with the Second Adam and his image borne by his spiritual descendants? (See 1 Cor. 15:45-49.)

19. What then may we say of this *miracle* of the incarnation?

20. Give the significant Bible usage of the phrase "The *book* of the generation."

21. Contrast the account of our Lord's infancy and childhood, given by Matthew and Luke, with the human inventions of traditions concerning the same period.

22. What two sentences of Luke, one concerning the development of his childhood, the other concerning his development into manhood, give the record of most of our Lord's earthly life?

23. What other sentence of Luke tells the whole story of his obedience to the Fifth Commandment?

24. What phrase of Luke discloses a *religious habit* of all his early life?

25. What question recorded by Mark reveals his *occupation* in all that early life?

26. What may we gather from the history of his subsequent life, as to his studies, observation and general information?

27 As to his literary attainments, how do you prove that he knew and spoke Hebrew, Aramaic, and Greek?

28. How should you commence Matthew's genealogy (allowing himself to supplement) and Luke's (allowing Paul to supplement)?

29. In the two accounts of our Lord's birth and infancy are eight annunciations, with eight other supernatural events, adapted in time, place, medium, means, and circumstances to the several recipients: give them, in order, and then show which three came by vision, which five by dreams, which one by the Holy Spirit, which one by an unborn babe, and which four by inspiration.

30. In Luke's account alone are five historic hymns, or the foundations from which they were developed. Name them in order.

31. Give the substance of the gospel teaching concerning Mary.

32. Give the several items of the monstrous Mariology and blasphemous Mariolatry developed by Romanists from the simple Bible story of Mary, and the scriptural proof they cite for each, and your reply thereto, *seriatim.*

33. If we add to this Mariolatry its inventions concerning the See of Rome and Peter, what should this church be called?

34. Name the members of the Herod family mentioned in the New Testament, citing the passage in each case, and the relationship to Herod the Great, and which of these were descendants of Mariamne, the Maccabean princess?

35. How does the New Testament use the term "Caesar"?

36. How many Caesars ruled at Rome from the birth of Christ to the close of the New Testament canon?

37. Which three are named in the New Testament and where, and which other alluded to and where?

38. It is supposed that John lived to the close of the first century A. D.—then what other Caesar must you add to the twelve?

VI

BEGINNINGS OF MATTHEW AND LUKE
(CONTINUED)

Broadus' Harmony and Scriptures same as for chapter V.

MATTHEW'S Genealogy. There are three notable peculiarities in Matthew's genealogy. The first is, he commences with the rare phrase, "The book of the generation," found nowhere else except in Genesis 5:1-3, concerning the first Adam. The uniqueness of this peculiarity and the correspondence between Matthew 1:1 and Genesis 5:1, are of evident design. The proof of the design appears from Paul's discussion of the matter. First, Paul says there are two Adams, the first a figure or type of the Second (Rom. 5:14). The first was created; the Second was the only begotten Son. In Romans 5 Paul adds that as through *one* trespass of *one* man (the first Adam), sin, condemnation and death came upon all his descendants, so through one act of righteousness (on the cross) of *one* man, the Second Adam, justification unto eternal life came upon his descendants. The parallel or contrast between the two Adams he further discusses thus: "So also it is written, the first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit, that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The second peculiarity of Matthew's genealogy consists in his division of the time from Abraham to Christ into three periods thus: From the patriarchy (or family rule in Abraham), to the theocracy (or national rule at Sinai); second, From Abraham to David; from David to the captivity; from the captivity to Christ. Some have managed to find a difficulty in Matthew's making three sets of fourteen with only forty-one names. But Matthew does not say that there were three sets of fourteen names, but three sets of fourteen generations. The generations here, as many times elsewhere, mean time periods. It is about equivalent to saying from Abraham to the earthly monarchy, first period; from the earthly monarchy to its downfall, second period; from the downfall of the earthly monarchy to the coming of the spiritual King, third period.

This period division suits Matthew's plan as the book of the King. David, the typical king, is the central figure of three periods, which terminate in the antitypical or spiritual King. Matthew does not give every name, but according to the established method of Bible genealogies, he sometimes passes over a son to the grandson.

Another writer, with a different plan, might make four periods thus: From the patriarchy (or family rule in Abraham), to the theocracy (or national rule at Sinai); second, from the theocracy to the beginning of the monarchy; third, from the beginning of the monarchy to the hierarchy (or high priest rule); fourth, from the hierarchy to Jesus, the true *Patriarches, Theos, basileus, hiereus.*

Matthew's third peculiarity is, that contrary to Jewish custom, he names four women: Tamar, Rahab, Ruth and Uriah's wife, Bathsheba. As they are not named in the list of fourteen's, they must be named in this connection for other reasons. Two facts suggest the probable reason for naming these women. First, three of the four at least were Gentiles, and quite possibly the fourth. Tamar and Rahab were Canaanites, Ruth was a Moabite, Bathsheba, the wife of a Hittite, was a

granddaughter of Ahithophel, the Gilonite, and counsellor of David, who sided with Absalom, and afterward hanged himself. It is true that Giloh, his home city, was one of the mountain cities assigned to Judah at the conquest, but that does not prove that all of its inhabitants were Jews. Ahithophel does not act as a Jew, but with many other foreigners he accepted office under David. Eliam, otherwise Ammiel, his son, and father of Bathsheba, with Uriah, another foreigner, was one of David's mighty men. Bathsheba herself does not act like a Jewess, for she married a Hittite, Uriah, the war comrade of her father. So she probably, as the other three women certainly, was a Gentile. The ending "ite," as in Gilonite, usually, not always, indicates a Gentile tribe or nation.

The second fact is that only one of the four, Ruth the Moabite, was chaste in life. Tamar, in the garb of harlot, deceived her father-in-law, Judah. Rahab was an open harlot in Jericho, and Bathsheba was an adulteress. The fact of four such maternal ancestors seems to prophesy, in a way, that their coming illustrious Descendant would preach a gospel of mercy to the foreigner and to the fallen.

Some writers have wasted much energy in endeavoring to reconcile Luke's genealogy with Matthew's. There is not the slightest reason to attempt it.

Matthew gives our Lord's *legal* descent through Joseph. Luke gives his real descent through Mary. As both Joseph and Mary were descendants of Abraham and David, they will in part coincide and in part diverge. The extent of the coincidence or the divergence is immaterial.

THE ANNUNCIATION TO ZACHARIAS—LUKE 1:5-25

We have already seen that there were eight annunciations, as follows: To Zacharias, Mary, Joseph, Elisabeth, the shepherds, Simeon, Mary again by Simeon, and the magi. Some of these were by the angel Gabriel, some by the Holy Spirit, and one

by astronomical phenomenon. It is noteworthy that in every case the time, medium, place, and matter of the announcement are all adapted to the recipient and his or her circumstances.

Just here we may note the contrast in the Bible between the offices of the angel Gabriel, and of the arch-angel Michael. Gabriel is sent always on missions of mercy; Michael always for the defense of God's people, for war and vengeance on their enemies.

In the announcement to Zacharias the time is in the days of Herod the king, the scene is the Temple at Jerusalem, the place is the sanctuary or holy place, the hour is the time of the daily sacrifice. The circumstances of this announcement are: Zacharias, as priestly mediator, is burning the incense at the golden altar in the holy place, while the people outside are offering up the prayers represented by the incense. Twice every day, morning and evening, the people thus come to the Temple at the hour of prayer. (Compare Acts 3:1.) Being only a priest, Zacharias could not enter the most holy place; his ministrations stopped at the veil which hides the mercy seat, which is entered only once a year by the high priest on the great day of atonement (Lev. 16). The offering of the incense was the highest honor that could come to a priest, and as it was determined by lot, it might not come more than once in a lifetime to the same man. The perpetuity of these mediatorial ministrations was secured by dividing the descendants of Aaron into twenty-four courses, with fixed dates for one course to relieve another. As we see from the text, Zacharias belonged to the course of Abijah, which was the eighth. This division of the priests into courses was established by David, as we learn from 1 Chronicles 24. Zacharias himself had a burden. His wife was barren, and both were now old. While burning the incense which represented the prayers of the people, he himself was praying for a son. The medium of the announcement to him was the angel Gabriel, who comes with an answer to his prayer while he is yet praying, as he had

come on another great occasion to Daniel (Dan. 9:20-21) The means was a *vision.* The matter was that not only would a son be born to him and Elisabeth, but his son would be a Nazirite, great in the sight of God, full of the Spirit from his mother's womb, the forerunner of the Messiah, to make ready a people prepared for him according to prophecy, in the spirit and power of Elijah, turning many of the children of Israel to God and turning the hearts of the fathers to their children, and the disobedient to the justified. This, like the honor conferred on Mary, was unique, occurring only once in the world's history.

Zacharias was filled with unbelief because of the natural difficulties on account of the impotency of his age and the barrenness of his wife. Why did he not consider the similar cases of Abraham and Sarah, of Isaac and Rebecca, and the case of Hannah, the mother of Samuel? Zacharias might have known from these illustrious incidents of the past history of his people, that the supernatural can overcome the natural. Because of his hesitation to believe the words of the angel, a sign was given unto him—he should be dumb until the promise was fulfilled.

THE ANNUNCIATION TO MARY

The time is six months later than the annunciation to Zacharias.

The place is Mary's home at Nazareth.

The medium is the same angel, Gabriel.

The matter is that she shall bear a Son, named Jesus, who shall also be the Son of the Most High, and who shall sit on the throne of his father David, ruling over an everlasting kingdom.

The explanation of the prodigy of a birth without a human sire is, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee." Because also, God,

not man, is the sire, this offspring shall be "holy" in nature, and shall be called the Son of God. In all the human race this is "the Only begotten of the Father," and hence the only one born in the world without hereditary depravity.

In this way only could be fulfilled the first gospel promise, "the seed of the *woman* [not of the man] shall bruise the serpent's head." Had he been the seed of the man he would have been born *condemned* on account of a depraved nature. He could not have saved himself, much less others. It is true "he was made under the law," but not under its condemnation on his own account. Since he was born holy by nature, and never sinned in practice, and obeyed all its requirements, the law could not condemn him except as a legal substitute for real sinners. It is this that made his death under God's law *vicarious* (Isa. 53:4-12). So that one who rejects his birth of a virgin rejects the whole plan of salvation and the whole Bible as the word of God. On this point there is not space for compromise as large as the point of a cambric needle, nor as broad as the edge of a razor.

When a man says "NO" to the question, "Do you believe our Lord was born of a virgin?" you need not ask him any other question whatever. And if he says, "Yes," to this incarnation of God, the one supreme miracle, he need not quibble at any other in the gospel record.

This one conceded, the others come like a conqueror, and from necessity. Luke 1:34-35 is the crux, pivot, hinge, and citadel of all controversies on the joined issue, *Natural vs. Supernatural; Atheism vs. Christianity.* We have already called attention to the monstrous system of Mariology fruiting in Mariolatry. The base of it all is in the angel's salutation to Mary: "Hail thou that art *highly favored*—thou that hast favor with God." It is a matter of translation. Shall we render "highly favored" (Greek, *kecharitomene*) "mother of grace," or "daughter of grace"? Does it mean "fountain of grace," or "endued with grace," i.e., grace *conferred* or

"found"? A Pope has said that Mary is the mother and fountain of all grace and our only hope of salvation.

MARY'S VISIT TO ELISABETH

Here we note the reason of Mary's visit. The angel had informed her of Elisabeth's condition. In all the world, Elisabeth was the only being to whom the modest Mary could confide her own extraordinary condition. She needed a woman's sympathy and support. Never before and never again could two such women meet to confer concerning their unique motherhood. In all the history of the race only one woman could be the mother of the harbinger of our Lord, and only one be the mother of our Lord. The honors conferred on them were very high, and could never be repeated. As with the mothers, so with the sons.

They would forever stand apart from all other men—each without a model, without a shadow, without a successor.

The visit lasted three months. What the continuation of the intercommunion and holy confidences, what the mutual womanly sympathy and support in these three months we may infer from the beginning.

At the salutation of Mary, two mighty tokens of recognition came upon Elisabeth. The babe in her womb, the babe who was to be full of the Holy Spirit from his mother's womb, *leaped for joy*. Upon her also came the power of God and she herself was full of the Holy Spirit. She was thus prepared to give the greeting her visitor most needed to confirm her faith in the embarrassing circumstances of her novel situation: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? And blessed is she that believed: for there shall be a fulfilment of the things which have been spoken unto her from the Lord." After such greeting, the chastity and modesty of the virgin could no more be embarrassed, but

upon her came a flame of inspiration that kindled that great song

THE MAGNIFICAT

On this first Christian hymn, note:

Its correspondence with the Old Testament hymn of Hannah, the mother of Samuel (1 Sam. 2:1-10). Hannah's song is the model of Mary's. The correspondence is as remarkable in the circumstances as in the matter of the song. Israel under Eli had been brought very low. The barren Hannah prayed for a child and promised that she would dedicate him to Jehovah as long as he lived. Her illustrious son was the last of the judges and the first of the prophets. He reformed Israel and established the monarchy in David. What a solemn historic lesson, God's preparation of the mothers of the good and the great, and the devil's preparation of the mothers of the monsters of vice and cruelty! Compare the mothers of Augustine, Washington, Andrew Jackson, S. S. Prentiss, with the mother of Nero. To the question, Where should the education of a child commence, Oliver Wendell Holmes replied, *"With his grandmother."* Think of the faith of Timothy, "which was first in his grandmother, Lois, and in his mother, Eunice."

Note the three divisions of Mary's hymn: First as it relates to herself (Luke 1:46-49). Second, as it relates to God's moral government of the world (Luke 1:50-53). Third, as it relates to Israel (Luke 1:54-55). The blessing on the individual Christian widens into a blessing on the people of God, and enlarges into a blessing on the world. How minute in application, how comprehensive in scope, and how correlated in all its parts, is God's moral government of the universe!

Dr. Lyman Beecher, the greatest of all the Beechers, when asked, "How long were you in preparing your great sermon on 'God's Moral Government'?" replied, "Forty years." While the hearers were astounded at the greatness of his production, he himself lamented the short time for preparation.

Note the expression in v. 50, "and his mercy is unto generations and generations of them that fear him," and mark its origin and import in the Old Testament, to wit: While he visits the iniquity of the fathers on their children to the third and fourth generation, he visits his mercy to the *thousandth generation* on the children of them that fear him.

THE BIRTH OF JOHN THE BAPTIST—LUKE 1:57-66

Observe the naming of a Hebrew child at his circumcision. Hence pedobaptists, contending that baptism comes in the place of circumcision, name the child at its baptism and call it "christening."

The great homiletical theme: "What then shall this child be?" (Luke 1:66.)

The inspired song of the father. This is called

THE BENEDICTUS

from the first word, "blessed." This is the second Christian hymn. It is divided into two distinct parts:

First, the ascription of praise to God for his continued mercy to his covenant people, Israel, according to promise and prophecy from Abraham's day (Luke 1:68-75).

This promise was *messianic*—"to raise up a horn of salvation in the house of David," "horn" meaning a king or kingdom of power, as in Daniel's apocalypses, and in Revelation. Daniel 8:3, the ram with two horns of unequal length, represented Persia united with Media. Daniel 8:5-9, the one "notable horn" of the he-goat was Alexander the Great, and the "four horns" his four successors. The "little horn" rising later was Antiochus Epiphanes. Daniel 7:7-8, the "ten horns" of this fourth beast were the ten kingdoms into which the fallen Roman empire was divided, and the "little horn" was the papacy.

So when Zacharias says, "Thou hast raised up a horn of salvation in the house of David," it means the Messiah, David's greater Son. One of the prophecies to which Zecharias refers is 2 Samuel 7:12-13, with which compare Isaiah 11. It is evident, therefore, that Zacharias speaks his benediction on God because of spiritual messianic mercies.

The second part of the benediction (Luke 1:76-79) is spoken to his son, John, because of his relation to the Messiah of the first part. John was to be (1) the prophet of the Most High. (2) He was to go before the coming Messiah and prepare the way for him. (3) His ministry was to give the people "The *knowledge* of salvation *in the remission of their sins.*" We shall have much use later for this last item, when we devote a special chapter to John the Baptist, defining his place in the Christian system.

For the present we note that a true disciple of John was *saved.* He had *"knowledge"* of his salvation. This knowledge is *experimental* since it came through the remission of sins. We are not surprised, therefore, that his candidates for baptism "confessed their sins," nor that his baptism was "of repentance unto remission of sins," as Peter preached at Pentecost (Acts 2:38) and was in harmony with our Lord's great commission given in his gospel: "Repentance and remission of sins should be preached in his name unto all nations beginning at Jerusalem" (Luke 24:47).

"The Dayspring from on High" (Luke 1:78) is our Lord himself, the Sun of righteousness, in the dawn of his rising.

QUESTIONS

1. What is the first peculiarity of Matthew's genealogy?
2. Give proof that this correspondence with Genesis 5:1 was designed.
3. His second peculiarity?
4. Explain three sets of fourteen with only forty-one names.
5. How might another writer, with a different plan, divide the three from Abraham to Christ into four periods, and give their fulfilment in Christ in four Greek names?
6. Matthew's third peculiarity, and account for it?
7. How do you reconcile Luke's genealogy with Matthew's?

8. Including Paul's contributions, how should Luke's genealogy commence?

Ans. Jesus himself, the Second Adam, who was the Lord from heaven (supposed son of Joseph) was the son of Heli.

9. Including a statement from Matthew himself, how should his genealogy commence?

Ans. "The book of the generation of Jesus Christ, called Immanuel (God with us), the son of David, the son of Abraham."

10. How many annunciations, to whom, by whom or what, and how?

11. How are all these annunciations adapted to the receivers?

12. Contrast the respective missions of Gabriel and Michael.

13. In the annunciation to Zacharias, give time, scene, place, medium, means, and circumstances.

14. Where was the golden altar of incense, the brazen altar of sacrifice, what was their relation to each other, and what was the doctrine?

Ans. The brazen altar of sacrifice was in the outer court, the golden altar of incense in the holy place before the veil hiding the mercy seat in the most holy place. The relation was that expiatory sacrifice must precede offering up incense representing prayer based on expiation. First expiation of sin, then prayer. The incense was kindled by fire from the brazen altar. To kindle the incense with *other* fire was punished with death (see Lev. 10:1-11; Num. 3:4; 26:61; 1 Chron. 24:2). The doctrine is that prayer must be offered *in the name of Jesus* the expiatory victim.

15. Why should the people offer their prayers through the medium of a priest?

Ans. Being sinners they must approach God through a mediator.

16. Who these mediators?

Ans. The sons of Aaron.

17. How was *perpetuity* in mediation secured and by whom established?

18. Of which course of the twenty-four was Zacharias?

19. Why could not Zacharias offer the incense in the most holy place, who alone could, and when?

20. What prayer did Zacharias offer for himself, was it answered, and how?

21. *Crucial test question:* Is it the design of prayer to influence God or merely to reflexively influence the petitioner?

(Before you answer read Matt. 7:7-11; Luke 18:1-14; John 16:23-24; and the author's interpretation of the trumpets of Revelation 8:2 to 10:1. See his book on Revelation, pp. 131-159.)

22. Give time, place, medium, means, and matter of the annunciation to Mary.

23. How does the angel explain a virgin's giving birth to a child?

24. How does such a birth alone fulfil the first gospel promise?

25. How does it insure the child against hereditary depravity?

26. What three proofs must be made in order that Jesus escape condemnation on his own account?

Ans. (1) He must be born holy—holy in nature. (2) He must be free from actual sin in life. (3) He must perfectly obey all the law.

27. These proofs conceded, then if he yet be condemned and die, what follows?

Ans. His death was *vicarious*—a substitute for sinners (Isa. 53:4-12)

28. What then the effect of denying the virgin birth of our Lord?
29. What the virtual relation of the incarnation to all other miracles?
30. How then must we regard Luke 1:34-35?
31. What is the base of all the Romanist Mariolatry?
32. Does the Greek word rendered *"endued with grace,"* convey the idea that Mary was the mother of grace or a daughter of grace—in other words, that she is the fountain of all grace or the subject of grace conferred?
33. What has a Pope said of Mary?
34. Why did Mary visit Elisabeth?
35. How was it announced to Elisabeth that the mother of our Lord was present?
36. How naturally would Elisabeth's inspired response comfort and confirm the modest virgin?

THE MAGNIFICAT

37. What is its Old Testament model?
38. What historic lesson suggested, and illustrate.
39. Point out the three divisions of Mary's hymn.
40. Who preached a great sermon illustrating the second division?
41. What is the origin and meaning of "unto generations and generations" v. 50?

BIRTH OF JOHN THE BAPTIST

42. On what occasion did Hebrews name their male children and why do pedobaptists in imitation christen their children?
43. What great sermon theme here?

THE BENEDICTUS

44. Why song of Zacharias, so called?
45. What two divisions of the song?
46. What the nature of the first part and the relation of second thereto?
47. Meaning of "horn of salvation in the house of David"? Illustrate by "horn" from Daniel and cite two pertinent Old Testament messianic promises.
48. What three things in the second part of the Benedictus said of John the Baptist?
49. What does the last prove of a true disciple of John?

VII

BEGINNINGS OF MATTHEW AND LUKE

(CONTINUED)

Broadus' Harmony pages 7-8 and Matthew 1:18-25; Luke 2:1-20.

THE ANNUNCIATION TO JOSEPH—*Matthew 1:18-25*

On this paragraph of Matthew I desire to commend in the highest possible terms the critical and elaborate discussion by Dr. Broadus in his peerless *Commentary on Matthew,* pages 8-13. You will not be kind and fair to yourself if you fail, in this connection, to read every word of it. And having read it, you do not need any other exegesis of the passage. In the fear, however, that you may not read it now, I submit a few brief observations:

While betrothal among the Jews preceded the consummation of marriage, it was an essential part of it, and just as binding as the consummation itself (Lev. 20:10; Deut. 22: 23f). A man might put away his betrothed for infidelity to her betrothal vows, either publicly, thereby necessitating her open condemnation under the laws cited above, or he might, at his own option, privately give her a bill of divorcement without assigning the cause. Or, as putting her away at all was not mandatory, he might forgive her and consummate the marriage.

Joseph, being a righteous, not a vindictive, man when Mary's condition became obvious, was compelled to think on these things and determine his own course in the matter. Just at this juncture of his perplexity came the revelation

which justified him in completing the marriage, without any necessity for forgiveness.

It is easy to see why Mary needed the revelation at the beginning, while it was unnecessary for Joseph to understand until later, when he must take some step in the matter.

The means of annunciation in the two cases indicate Mary's superior spiritual state, as *open vision* is a higher order of revelation than by dreams. In no case was Joseph endowed with open vision, but *four* times God directs him by dreams (Matt. 1:20; 2:13, 19, 22).

The name "Jesus" means *Saviour,* and the salvation to be achieved by him was not political deliverance of his people from Roman rule, but salvation *"from their sins."* What a pity that his own disciples were so slow to understand the nature of the salvation, and how readily even Pontius Pilate acquitted him by the verdict, "I find no fault in him," when he understood that our Lord's kingdom was not of this world, and hence not a revolt against Caesar. Had the suspicious, bloody-minded old tyrant, Herod, understood, there would have been no massacre of the babes at Bethlehem. And even in our late day we need to be continually reminded of the real mission of our Lord.

Let us make no mistake about this "salvation from sins." It is salvation through the vicarious expiation of sins satisfying the claims of justice. It is salvation from the *guilt of sin* by justification, through faith. It is salvation from the defilement of sin by the cleansing blood of Christ applied by the Holy Spirit. It is salvation from the *love of sin* through regeneration. It is salvation from the *dominion of sin* through sanctification. It is the salvation of the *body* through resurrection and glorification. We may not stop at salvation done *for us,* but must include the salvation wrought *in us.* Salvation has the legal aspects expressed by the appropriate words, expiation and justification. And further expressed in a commercial legal sense by redemption and ransom (1 Pet. 1:18-19;

Matt. 20:28; 1 Tim. 2:6). Woe to the teacher or taught who leaves them out! It has its biological aspect, expressed by birth from above, or a new creature, and life more abundant, expressed by sanctification. Woe to the teacher or taught who leaves these out or magnifies these by decrying the legal aspects!

It has its human or experimental side, as expressed in contrition, repentance, faith, confession, reformation and all those fruits of the Spirit, love, joy, hope, peace, as we walk in newness of life from grace to grace, from faith to faith, from strength to strength, perfecting ourselves in holiness, being changed more and more into the image of Christ, from glory to glory.

And just as surely must we admit into this idea of salvation God's foreknowledge, election, and predestination. It is salvation from the power of Satan, the usurping *de facto* prince of this world.

This name, "Jesus" is the same as "Joshua," who was a type of our Lord as captain general of the army of God, and as the one who would lead the people into the Promised Land of rest. This feature of the name "Jesus" is not discussed here, but is emphasized in the letter to the Hebrews and again in Revelation. Another feature of the name is brought out by Paul where, after and because of his expiation of sins on the cross, his name is exalted above every name (Phil. 2:9-11).

Well might Peter say, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein ye must be saved" (Acts 4:12). All who heard or read it will cherish as a precious memory Dr. Winkler's great sermon before the Southern Baptist Convention on "The Name Above Every Name."

We need to consider just here, in part, Matthew's application of Old Testament quotations. It is a broad and complex question extending to all other New Testament quotations

from the Old Testament, as finding fulfilment in New Testament events.

The case before us is an extreme one, and so if Matthew be justified here in his construction of the quoted passage from Isaiah, the battle need not be fought over on cases not extreme. We cannot justify Matthew by an attempt to modify the obvious and natural force of his words, "Now all this is come to pass, *that it might be fulfilled,* which was spoken by the Lord through the prophet, saying, Behold, the virgin *shall be with child,* and shall bring forth a Son, and they shall call his name Immanuel (God with us)." Matthew evidently conveys the impression that the *author of the prophecy looked* to the virgin birth here recorded as the fulfilling event. I say the author of the prophecy; I do not mean the prophet Isaiah. Matthew distinctly affirms that the prophecy *"was spoken by the Lord."* True, it was "through the prophet." But it was not necessary that Isaiah should understand. Isaiah might have seen only the child of the days of Ahaz concerning whom it is there said, "For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken." (See Isa. 7:13 to 8:4.)

Just here comes in the much disputed *double sense* of prophecy. The double sense is not *real,* but is in the nature of an optical illusion which blends into one apparent mountain of several separate peaks which lie in one line of vision. A side view, from a different angle of vision, differentiates the peaks. The first and lowest peak in the line of vision is not really the last and highest peak. True, to the eye, looking at them afar off, they apparently blend into one. This limitation is in the nature of prophecy, which has no perspective, as in the nature of optics.

New Testament interpretation is the later side view that differentiates the blended objects. For example, the Holy Spirit inspires David to speak of his great successor. David himself may understand that all of it applies to his *immediate*

successor, Solomon. But the Spirit means his great, remote successor, Jesus. The vision does touch the foothill, Solomon, but goes on to rest on the higher peak, Christ, far beyond.

There is no double sense. That is, what refers to Solomon does not mean Christ, and what refers to Christ does not mean Solomon. As seen afar off it *appears* to be one thing, but when the intervening distance is traversed the Solomon foothill is found to be quite a distinct and small affair compared with the mountain peak, Christ, which stood behind it and was *optically* blended into one view with it.

Often, in the West, have I seen what appeared to be a single far-off blue mountain. But when approached nearer, and seen from a different angle of vision, as the road would turn, my one mountain became a whole range of separate, distinct peaks with intervening valleys.

Mark my words: Only a very shallow truth lies in the catchword of the radical critics, "*The prophets speak to their own times.*" They indeed teach their own times, but they do not and *cannot foretell their own times.* (See 1 Pet. 1:10-12.) In the very nature of the case, foretelling looks beyond the present. Two great tests apply to all foretelling in the name of Jehovah:

(1) The thing foretold must come to pass (Deut. 18:21-22).

(2) Though it come to pass it cannot, as a sign, authenticate a violation of revealed law (Deut. 13:1-3).

In the light of these tests, Matthew's "fulfillments" of prophecy are all justified. He recorded his facts by inerrant inspiration. He interpreted his facts by adequate illumination. And that Matthew gets the true interpretation of the prophecy in Isaiah 7:14 is evident if we look on to Isaiah 9:6 and 11:1f.

Observe the last line of our paragraph: "And knew her not *till she had brought forth her Son.*" Add to this Luke 2:7—"And she brought forth her *firstborn* Son." Add yet Mark 6:3—"Is not this the carpenter, the son of Mary and *brother* of

James and Joses and Judas and Simon? and are not his *sisters* here with us?" To this add Mark 3:31-35—"And there came to him his mother and brethren; and standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, and saith, Who is my mother and my brethren? And looking round on them that sat about him, he saith, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." The natural, obvious import of these passages is that Mary, after the birth of Jesus, bore children to Joseph. Only strained, unnecessary, sentimental quibbling can break the obvious natural sense. We are more inclined to suspect the quibbling, when we consider the air castle superstructure erected on this foundation of quicksand.

THE BIRTH OF JESUS—*Luke 2:1-7*

Dr. Broadus' footnote in his harmony is much to the point: "Observe how the ruler of the civilized world is unconsciously bringing it about that the Messiah, the son of David, shall be born at Bethlehem, though the mother's home was Nazareth. All the previous history of Rome and of Israel gathers about this manger." We may add, all their subsequent history also. Indeed, we may say that Jesus is the key to the philosophy of all history. Daniel's five world empires is an illustration; Revelation expands the thought to the end of time. Luke, in his Gospel and Acts, more than all the other historians, connects his story, at almost countless points of contact, with the history, geography, navigation, trade, chronology, religions, laws, customs, philosophies, literature, and games of both nations and localities, without the thought that he might be convicted of an anachronism. The most searching examination known to literature has never proved him at fault in the minutest detail of his story, by land or sea.

Hasty criticism has indeed objected here and there to some detail, but has perished in the light of more elaborate research.

Our short paragraph furnishes three cases in point:

(1) A worldwide enrolment, by order of Augustus Caesar. It has been objected, first, that there is no historical proof of such decree, and second, that if decreed it could not apply to dependent kingdoms like Herod's. It is now conceded that Augustus *did* issue this decree, and according to Tacitus, the Roman historian, it *did* include the "Regna," or dependent kingdoms. This census was with a view to taxation. The evidence is abundant in the later history that the tax based upon the census was imposed and collected.

(2) But, second, it is objected that Luke times the enrolment when Quirinius was governor of Syria, which was ten years later, and that only after Herod's death was Judea subordinate to Syria. This objection is far more plausible. See partial or possible explanation in Dr. Robertson's note (appendix to Broadus' harmony, pp. 239-240).

We may add that Luke was well aware of the enrolment ten years later, for he himself discusses it in Acts 5:37. And no historian contradicts his explicit statement in our paragraph. Nor is there evidence that any heathen historian was so devoted to *accuracy as Luke*. No one of their histories, nor even Josephus, could bear the test of accuracy to which Luke has been subjected.

(3) It is objected that a Roman census would require enrolment at the place of residence and not of personal or family nativity. The answer is every way sufficient that dependent kingdoms would be allowed to follow their own established methods. It was the settled policy of Rome to interfere as little as possible with the fixed customs of these kingdoms.

Note the last clause of our paragraph: "there was no room for them in the inn." Upon this, one of the most touching gospel hymns was written, in which the line occurs, "There is

room in my heart for thee, Lord Jesus." In my choir at Waco was a brilliant young lady who could outsing the birds, and especially in singing this hymn could make the stars sparkle. She was not a Christian. At a gathering of ladies in a private home she sang it with unusual power. I leaned over and whispered to her, "My child, you sing it beautifully with your lips, but is there room in your *heart* for the Lord Jesus?" She was instantly convicted of sin, and the following Sunday came with face illumined, as the shining of the faces of Moses and Stephen, saying with joy and tears, "I have not only given him a room in my heart, but all of it as his residence forever." Years later when, a happy wife and mother, she was dying, she took my hand and said, "He is still in my heart, and has called me to a room in his Father's house of many mansions."

"No room for him in the inn" at his birth! The feeding trough of domestic animals his cradle. "With the wild beasts of the desert" in his temptation. In his life, while "the foxes had holes, and the birds of the air had nests, the Son of Man had not where to lay his head."

A fish contributed his temple-tax, the gold of Gentile magi paid the expenses of his flight into Egypt, his own labor as a carpenter supported the family after Joseph's death, and sympathetic women ministered to him of their substance in his public ministry, at his death "a cross between two thieves" while his crucifiers gambled for his vesture, a borrowed tomb his place of sepulcher!

Augustus Caesar, claiming divine honor, ruled the world, but his apostle John lived to see twelve "divine Caesars" come and go, with the thirteenth on the throne, and then to foreshow the downfall of them all Rome itself, like a volcano in eruption, overturned and swallowed up in the sea of nations.

Very wisely the providence of God has left uncertain the exact date of his birth. We cannot determine with certainty the year or the month or the day in the terms of our era.

We know that Augustus ruled at Rome, and Herod, the king of the Holy Land, was just about to pass away.

The argument is very convincing that our present era, due to the Abbot Dionysius Exiguus, in the sixth century, is at least four years too late. But we do not deem the matter of sufficient importance to attempt the reform of our calendar *another time*. For centuries Christmas, on December 25, new style, has been fixed in the customs and literature of all nations west of Russia and Constantinople. And if the Greek church prefers the old style, what signifies a difference of twelve days? The Christ was born, and salvation does not consist in the observance of days and festivals (Gal. 4:10f; Col. 2:16-23).

We do know that he came in the fulness of time (Gal. 4:4), when the world was ripe for his advent, when "Great Pan" and all other heathen gods were dead and their oracles were dumb, when their philosophies had failed to alarm, comfort or save, when their civilizations had rotted, when good men despaired, when Rome united the world in government, when the hierarchy at Jerusalem and the ritual in the Temple were but sounding brass and tinkling cymbals and when the dispersion and the synagogue throughout the world were ready to supply the firstfruits of the gospel.

Note very carefully that though impatient thousands had in every intervening age been shaking the hour glass of time to make its sands run faster (Luke 10:24), and confident interpreters insisted that this first advent was always imminent, that is, liable to happen any time from Eve's too hasty joy over the birth of Cain till Judas Maccabeus, God himself had fixed an unalterable day and kept narrowing the converging lines of all prophecies until they *focused* in one blended blaze of light on the new-born Babe in the manger at Bethlehem. From this great example, why cannot we learn that his final advent is *not imminent*, that is, liable to happen any day or hour, but like the first, must wait "the fulness of time" and

the fixed, unalterable day, for Paul says, "Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

THE ANNUNCIATION TO THE SHEPHERDS—*Luke 2:8-20*

The birth of our Lord was not divinely announced to Augustus, Herod or the Sanhedrin—they would not have welcomed it—but to shepherds, who like David, watched the flocks of Bethlehem. Those who looked, longed, and waited for his first coming, were not left in the dark, nor will those like them be left in the dark at his final advent (1 Thess. 5:4). These shepherds of Bethlehem cared for the sacrificial flocks that were to be offered in the Temple. It was fitting, therefore, that they should know of the coming of the antitype, the Lamb of God, who taketh away the sin of the world. The time is the night of the very day of Christ's birth, the *medium* is an angel, the means—open vision. The glory of the Lord is the Shekinah or halo-symbol of the Divine Presence, well known in the tabernacle of Moses and the Temple of Solomon.

Notwithstanding the awe naturally excited by this glorious visitation, they, like Zacharias and Mary, are exhorted to "fear not." The angel's mission is mercy, not wrath. The character of the message is good tidings of great joy to all the people. "To bring good tidings" means the same as to evangelize or proclaim the gospel. "The people" means strictly the Jewish people, but of course through them all other peoples. The message itself is: "There is born to you this day, in the city of David, a Saviour who is Christ the Lord."

We have seen that Saviour means a Saviour from their sins. Christ is his official name and means the Anointed One. The Hebrew word is Messiah, Greek transliteration, Messias; Greek translation, Christos; English, Christ. Jesus was to be

anointed to qualify him as prophet, priest, sacrifice, and King. We come to the anointing on the day he was inducted into his public ministry. (See in the author's first volume of sermons, *The Anointed One.*)

THE SIGN OF HIS FIRST ADVENT

"Ye shall find the babe wrapped in swaddling clothes, and lying in a manger." How appropriate the sign of him who comes disrobed of heavenly glory to enter on his life of humiliation, poverty, and sacrifice! When the apostles later ask for the *sign* of his final advent, in his glory, how appropriately different the sign, the appearance in world darkness of a *"great white throne"* of eternal judgment. (See Matt. 24:3, 30; 25:31; Rev. 20:11.) From the manger to the throne!

HOW HEAVEN INTERPRETS THE COMING

Here we have the foundation of the third historic Christian hymn, "Gloria in Excelsis." In this hymn is a triple contrast, God—men; heaven—earth; glory—peace. This coming will make for glory to God in heaven, peace to men on earth. But the peace is not to all men—only to men in whom he is pleased.

We note here how this child in his coming affects three worlds. In heaven every bell is ringing and every angel singing. Earth, in its humbler classes, is rejoicing and singing hymns. Its kings and senates are indifferent, soon to be hostile. Hell is moved with fear and hate, stirring up the three Herods to kill—its old Herod (Matt. 2:16); his son, Herod (Mark 6: 17-28); and his grandson, Herod (Acts 22:1-3).

QUESTIONS

1. What special comment on Matthew 1:18-25 commended?
2. Explain the relation of Jewish betrothal to marriage and what the Old Testament law on violation of betrothal vows?
3. Meaning of the word "Jesus"?
4. Full meaning of the salvation from sin?

5. What Old Testament name is the same as "Jesus," and in what New Testament books is the relation between the two discussed?
6. Explain and justify Matthew's application of the Old Testament quotations.
7. Explain and illustrate the apparent double sense of prophecy.
8. What the two tests of prophecy?
9. Collate the two passages indicating that Mary bore children to Joseph.
10. What does Dr. Broadus ask us to observe on the birth of Jesus at Bethlehem?
11. What are the characteristics of Luke's history?
12. What are the three criticisms on his account of the birth of Christ, and your reply?
13. What the gospel hymn written on "No room for them at the inn," and the incident given?
14. With what other expressions in his life does the "no room at the inn" correlate?
15. What can you say of the date of Christ's birth, our era and calendar?
16. Compare the first and final advent as to their alleged imminence.
17. In the message of the angels to the shepherds, what means "good tidings," "people," "Christ"?
18. What the *sign* of the first advent? The second.
19. What the triple contrast in the song of the angels?
20. Show how Christ's coming affected three worlds.

VIII

BEGINNINGS OF MATTHEW AND LUKE

(CONTINUED)

Harmony pages 8-10 and Luke 2:21-38; Matthew 2:1-12.

THE CIRCUMCISION OF JESUS—*Luke 2:21*

On this point the answers to two questions will be sufficient: Why was our Lord subject to this ordinance? and to what did it obligate him? Paul answers both questions: "He was born under the law that he might redeem them that were under the law" (Gal. 4:4-5). Circumcision made him "a debtor to do the whole law" (Gal. 5:2). To accomplish his ultimate mission of mercy to the Gentile world he must approach them through the Jews—"For I say that Christ hath been made a minister of the circumcision for the truth of God that he might confirm the promises given unto the fathers *and that* the Gentiles might glorify God for his mercy" (Rom. 15:8-9).

So that his circumcision had a twofold purpose—to reach the Jews and through the Jews to reach the Gentiles. Being, through his mother, a lineal descendant of Abraham, it became him to magnify and make honorable the law in every minute respect. He himself said: "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill. . . . Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished" (Matt. 5:17-18).

THE PRESENTATION IN THE TEMPLE—*Luke 2:22-38*

This was the second step in the line of keeping the law. Circumcision was a family rite on the eighth day—this a Temple rite on the fortieth day. In this account we must distinguish what applied to Jesus from what applied to his mother. Two laws applied to his mother: (1) The forty days of purification required after bearing a first-born son (Lev. 12:1-4). (2) The bringing to the sanctuary a lamb for a burnt offering and a turtle-dove or a pigeon for a sin offering. But in mercy the law provided: "If her means *suffice not for a lamb,* then she shall take two turtle-doves or two young pigeons—the one for a burnt offering and the other for a sin offering: and the priest shall make atonement for her, and she shall be clean" (Lev. 12:6-8). What a comment, then, on the family poverty when our text says she offered "a pair of turtle-doves, or two young pigeons!"

The laws applying to her Son were: (1) He belonged, as first-born, to Jehovah and must be presented to him. The historical ground of Jehovah's title to the first-born of man or beast was the salvation of Israel's first-born through the blood of the passover lamb on the night that Egypt's first-born perished (Ex. 13:2, 11-16). This obligated the first-born son to a consecrated service in the sanctuary.

(2) But when Jehovah selected the tribe of Levi for sanctuary service in lieu of the first-born males of all the tribes, then the first-born of the other tribes were exempted from sanctuary service on payment of a redemption price of five shekels, which constituted a part of the means for supporting the tribe of Levi (Num. 8:16; 18:15-16).

So when Jesus was seven days old he was circumcised; and when forty days old was carried from Bethlehem to Jerusalem for presentation in the Temple, that the laws cited bearing on him and his mother might be fulfilled. The habit-blinded Temple officers saw nothing unusual in this observance of ordinary

ritual. To them only a poor Jewish mother and her child had entered the gorgeous Temple of Herod. Like the unseeing man pilloried by Wordsworth:

> A primrose by a river's brim
> A yellow primrose was to him,
> And it was nothing more.

But this first appearance of our Lord in the Temple, as many subsequent ones, was to be signalized by mighty events. To one man and to one woman were given the seeing eye. One righteous and devout old man was looking for the coming Messiah, here called, according to prophecy, the Consolation of Israel. He had not only noted that the converging lines of type and prophecy had focused, but the Holy Spirit had revealed to him that his old eyes should not close in death until they had seen the Lord's Christ. It was like the revelation to Enoch that his son Methuselah should live to the end of the antediluvian world, and like the revelation to Lamech that his son Noah should give rest from the flood and start a new race in the postdiluvian world. The Spirit, all the time resting on Simeon, gave him special prompting to go to the Temple at a certain hour, and there enabled him to recognize the Lord just entering in, borne by his mother. He took the child in his arms, blessing God and Joseph and Mary. Under immediate inspiration he spoke of three things:

(1) *Salvation.* (a) It was a salvation prepared before the face of all nations. This preparation had been going on for 4,000 years. In some way the preparation had conspicuously touched every nation under heaven. The Old Testament records the story of the contact. The great world empires, Egypt, Assyria, Babylon, Persia, Greece, and Rome, were no more than smaller nations and tribes. The loom of God's moral government of the world was ever weaving its web. The nations, as colored threads, constituted the warp. His providence, like a shuttle, ever flying to and fro, supplied the woof. And

now, at last, after 4,000 years of weaving the pattern of the web exhibits the Lord Jesus Christ as the central figure of all history.

(b) It was a salvation, not only "to the glory of Israel," but as a revelation to the Gentiles.

(c) After his eyes had seen the coming of this salvation earth had nothing more of honor to wait for—he was permitted to depart in peace. Happy old man! What a glorious consummation of a long and faithful life! What a brilliant sunset of life, unflecked by a cloud! Well might a disobedient prophet say,

> Let me die the death of the righteous,
> And let my last end be like his.

Contrast the hideous old age and exit of Herod with the old age and beatific departure of Simeon.

(2) *Concerning the Saviour.* (a) "Behold, this child is set for the falling and rising up of many in Israel." Christ is the touchstone revealing the secret of every heart. Those who accept him rise. Those who reject him fall. He is a savor of life unto life, or of death unto death.

(b) He is set for a sign which is spoken against. This again depends on how he is presented or regarded. As a mere good man none spoke against him. But as God-man on the cross, expiating, as a substitute the sins of the world, voices from every class blaspheme his name and mission.

(3) *Concerning his mother.* "Yea, and a sword shall pierce through thine own soul." Your attention has been called to a book entitled *The Sorrows of Mary,* based on this passage. The honor put on Mary was the highest privilege ever conferred on woman. When she thought of the honor, well might she sing: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour. . . . For he that is mighty hath done to me great things."

But with this honor come many sorrows. She must see her Son pass beyond all earthly relations to become absorbed in the higher spiritual relations. She must witness his rejection, betrayal, and crucifixion. Her sympathetic maternal heart must lead her into a baptism of suffering on his account.

Anna, the prophetess. Simeon, the aged man, is not alone as a witness. Here is a woman more than 100 years old. She had lived as a wife seven years, and had now been a widow eighty-four years. If she married at fourteen she would be 105 years old. She reminds us of Paul's direction concerning one "who is a widow indeed" (1 Tim. 5:5-10). After the death of her husband she devoted herself exclusively to the service of God in the Temple. Great joy comes to her old age. She, like Simeon, beholds the coming of the long-expected Saviour. Under the inspiration of the Spirit she testifies of the Christ to other waiting souls expecting the redemption.

In the most degenerate days of impiety and public corruption God never leaves himself without witnesses.

They are not in the high places, nor conspicuous in the congregations. They quietly wait and pray and serve. There are always more of them than men think. Elijah thought himself alone against the world. But God, even then, had reserved to himself seven thousand who had not bowed the knees to Baal. And so, says Paul, there is always "a remnant according to the election of grace." It is this remnant that constitutes the seed and nucleus of future revivals. In the dark days of Malachi, there were some faithful ones: "Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

And this "book of remembrance" will be among the "books opened at the judgment" (Rev. 20:12).

THE VISIT OF THE MAGI—*Matthew 2:1-12*

On this notable event we submit the following observations:

(1) *The meaning of Magi.* Nebuchadnezzar summoned all his "wise men" (Dan. 2:12) to reveal to him the dream he had forgotten and then to interpret it. In this case our word "magi" is made to include "magicians, enchanters, sorcerers, and *Chaldeans*" (Dan. 2:2). The Chaldeans only of this list answer to the character of the Magi of our paragraph. They were astronomers, devoting much attention to the study of the heavenly bodies, and believing, not only that they were appointed for *signs* to the earth, as taught in Genesis 1:14, but had much influence for good and evil on earth's affairs, hence the question of the Almighty to Job:

> Canst thou bind the cluster of the Pleiades,
> Or loose the bands of Orion?
> Canst thou lead forth the Mazzaroth in their season,
> Or canst thou guide the Bear with her train?
> Knowest thou the ordinances of the heavens?
> Canst thou establish the *dominion thereof in the earth?*
> —Job 38:31-33

To like effect is the passage in Judges 5:20

> From heaven fought the stars,
> From their courses they fought against Sisera.

So the sun and the moon, at the bidding of Joshua, paused in their respective courses that the enemies of Israel might be utterly discomfited (Josh. 10:12-14).

From astronomy, a great and proper science with the ancient Egyptians and Chaldeans, there was developed later the superstition of *astrology,* with its casting of horoscopes, which darkened medieval Europe.

Later than Daniel's time we have another Old Testament use of the word "magi": "Then the king said to the wise men, who knew the times (for so was the king's manner toward all

that knew law and judgment; and the next unto him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom)" (Esther 1:13-14). The Magi here are both princes and counselors to Ahasuerus (Xerxes the Great).

It is evident from a comparison of our paragraph with the two instances quoted from the Septuagint, that Magi might be very wise and honorable men engaged in the lawful study of astronomy, and that if Jehovah made a revelation to them, it would be adapted to their line of study.

(2) How would these Wise Men in the *Far East* be prepared to recognize a heavenly phenomenon as a sign of a coming Jewish king? Very much to the point is a prophecy under the compulsion of unwelcome inspiration, by an unworthy magian from the *Far East,* many centuries before the birth of our Lord. Balaam three times prophesies of a coming king of Israel who shall rule the nations. In his last prophecy concerning this king, he says,

> I see him but not now;
> I behold him but not nigh:
> There shall come forth *a star out of Jacob*
> And a sceptre shall rise out of Israel . . .
> And out of Jacob shall one have dominion.
> —Numbers 24:17-19

Then, in the captivity under Nebuchadnezzar this book, centuries later, was carried to the home of the Magi—Ezra on his return bringing back a copy (Ezra 7:6, 10; Neh. 8:2) and then the book of Isaiah was also shown to Cyrus, in which the prophecy, "Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. . . . They shall bring *gold and frankincense,* and shall proclaim the praises of Jehovah" (Isa. 60:2-6). Moreover, all these holy books were kept in circulation in the land of the Magi, by resident Jews, until Christ was born.

I say, then, in view of the prophecy of a magian concerning the star and the King, and of Isaiah's prophecy of Gentiles coming to his rising, *naming the very gifts* they would bring, and of the circulation of these books in their very midst by resident Jews up to Christ's birth, of which it was impossible for these Magi to be ignorant, it is easy to understand how these stargazers would connect the appearance of a new and brilliant luminary with the birth of the long foretold King of the Jews who would rule the world.

(3) Was the star they saw the conjunction of heavenly bodies, appearing naturally at this time, or was it a miracle? You will find in Dr. Robertson's note, appendix to Broadus' Harmony, a brief summary of the argument in favor of a natural phenomenon. I do not quote it, because such an explanation could not be made to fit Matthew's account, particularly, 2:9. It must be considered a miraculous appearance.

(4) How many of these Wise Men, what were their names, were they kings, and what became of them? The record is silent. We had better follow the record. Of course, if you desire to follow traditional fancies, utterly worthless, you may learn from Gen. Lew Wallace's romance, *Ben Hur*, that they were three in number, and royal personages, and their names and countries, and how, contrary to Matthew's account, they lingered long and conspicuously, instead of returning quietly to their distant homes.

Moreover, if you are given to the worship of lying relics, the next time you visit the famous cathedral at Cologne, the janitor, for a fee, will show you their bones in the shrine behind the high altar. Then will be justified the proverb: "A fool and his money are soon parted." The first time I visited New Orleans, an auctioneer of curios told me they were still selling to credulous visitors the cannon ball that killed Sir Edward Packingham in his great battle with Andrew Jackson.

And I have heard that an auctioneer once tried to sell the sword with which Balaam killed his ass. When a bystander

informed him that Balaam did not kill his ass, but only wished for a sword that he might kill him, the auctioneer was nothing daunted: "This," said he, "is the sword he wished for," *and he sold is as an antique* relic.

(5) These Wise Men, quite naturally, went to Jerusalem with their question: "Where is he that is born king of the Jews, for we have seen his star in the East, and are come to do homage to him?" But it was not good tidings to Herod and Jerusalem. Both were greatly troubled—Herod, because he feared the downfall of his proposed dynasty; Jerusalem, because it dreaded political convulsions followed by bloodshed and destruction of their city. Herod summons the obsequious Sanhedrin and learns that Bethlehem, according to prophecy, was to be his birthplace. The cunning old tyrant, having gathered from the Wise Men the time of the appearance of the star, sent them to Bethlehem, with the charge to let him know if they found the child, *that he also might come and worship him.*

(6) It seems that the Magi saw the star only twice: first, at its appearance in the East, and second, after they left Jerusalem on their way to Bethlehem, where the star led them, and then stood still over the house where Joseph and Mary lodged.

(7) Observe that the first gift laid at the feet of Jesus was gold. On a great occasion, before our Texas convention, when the foreign mission cause was greatly suffering, I preached a sermon on the gold, frankincense and myrrh, the first gifts to Jesus, and as myrrh was used for both the holy ointment in the anointing of kings and prophets, and also for embalming, I made the gifts represent contribution, prayer, and unction, and that they should never be separated: We must contribute, we must pray, we must have the unction of the Spirit. A great collection followed for foreign missions.

These Wise Men, having done homage to the new-born King, and warned of God in a dream not to return to Herod,

went away into their own country. How dramatic their coming and their going!

(8) Evidently they may be counted as the firstfruits of the Gentiles.

QUESTIONS

1. Why should Jesus be circumcised, and what was its twofold purpose in his case?
2. In the presentation of our Lord in the Temple, distinguish the laws as applied to him from those applied to his mother.
3. What two mighty events signalized this first appearance of our Lord in the Temple?
4. Is Luke 2:29 a prayer for an affirmation?
5. In the prophecy of Simeon, he speaks three things concerning salvation. What are they?
6. He speaks two things concerning the Saviour: What are they?
7. He speaks one thing concerning Mary: What is it?
8. Does "that thoughts out of many hearts be revealed," in v. 35, refer to what Simeon said to Mary, or to what he said of her Son?
9. What do you learn concerning Anna the prophetess?
10. Cite the Old Testament uses of the word "Magi," and what is its meaning?
11. What is the difference between astronomy and astrology?
12. How were these Wise Men prepared to recognize a heavenly phenomenon as a sign of the coming Jewish King?
13. Was the star they saw a junction of heavenly bodies appearing naturally, or was it a miracle?
14. How many of these Wise Men, what were their names, were they kings, what became of them?
15. What traditions concerning them are given in Gen. Lew Wallace's *Ben Hur*?
16. What have you to say about their bones now lying in the cathedral at Cologne?
17. Why were Herod and Jerusalem troubled at the account of the Wise Men?
18. What was the first gift ever laid at the feet of our Lord, and what providential use was made of it?
19. Tell concerning the sermon on "gold, frankincense and myrrh."

IX

BEGINNINGS OF MATTHEW AND LUKE
(CONCLUDED)

Harmony pages 10-11 and Matthew 2:13-23; Luke 2:39-52

CLOSING PARAGRAPH OF MATTHEW'S BEGINNINGS—*2:13-23*

In two respects the flight into Egypt is connected with the visit of the Wise Men: First a dream was sent to them not to return to Herod at Jerusalem, and another dream to Joseph to escape with the child into Egypt. Second, the Wise Men's gift of gold provided the means of paying the expense of the Egyptian trip. Before leaving the subject of the Wise Men, you will recall my warning against the unhistorical accretions to the simple story of them by Matthew. Now, as some compensation for the caution against unworthy legends, I commend with pleasure and without reserve a little book by Henry van Dyke, entitled: *The Fourth Wise Man.* It makes no pretension to be either history or tradition but, like a parable, has the verisimilitude of history, and is one of the most exquisite portrayals of great abstract principle and truth known to literature. If any of you are puzzled to select an appropriate gift for Christmas, New Year, a birthday or wedding, you cannot do better than to select van Dyke's little book, which contains *The Fourth Wise Man,* and other equally exquisite stories.

Dr. Maclaren, in his extended exposition of Matthew, calls attention, with modified approval, to the contention of Delitzsch that Matthew's Gospel follows the plan of the Pentateuch, with a Genesis ending in a dreaming Joseph entering

into Egypt to provide a nurturing home for Israel, Jehovah's ideal son. Then an exodus from Egypt, here fulfilled again: "Out of Egypt have I called my Son," followed by the Sermon of the Mount, which answers to the giving of the Law at Sinai; then the forty days of hunger and temptation of our Lord, answering to the forty years of the wilderness wanderings in Numbers, etc. That there are points of striking correspondence between Matthew and the Pentateuch would naturally follow from the fact that our Lord is the ideal Son and Servant of Jehovah, of whom the national Israel was a type, and hence the history of ancient Israel is itself prophetic.

The whole paragraph, Matthew 2:13-23, naturally divides itself into three parts:

(1) The flight into Egypt, and the prophecy.

(2) The massacre of the Bethlehem babes, and the prophecy.

(3) The return to Nazareth, and the prophecy. We consider them in order:

THE FLIGHT INTO EGYPT, AND THE PROPHECY

This is the historic background of the symbolism in Revelation referring to a later persecution of the church and her converts. See the author's exposition of Revelation 12:1-6. That passage must be interpreted as a symbol concerning future events, but it does prove that Satan, who here prompts the malice of Herod to drive Mary and her Son into Egypt, does there prompt a heathen emperor of Rome to drive the church into the wilderness and make war on her seed. The mistake to avoid is not, like Alford, to interpret the symbol so as to make it mean its historic background.

One acquainted with the Old Testament history may easily observe that for ages whoever fled from persecution in Palestine quite naturally went into Egypt. It was the best of all places for Joseph to take the family while the bloody-minded Herod lived.

It will be observed that from this time on it is the child, not Mary or Joseph, who occupies the chief place—"take the young child and his mother." They remain in Egypt until in another dream Jehovah notified Joseph "that those who sought the young child's life were dead," and directing him to return to the land of Israel, as Matthew says, "that the prophecy might be fulfilled, out of Egypt have I called my Son." This expression is a plain historical statement in the book of Hosea, and yet Matthew is justified in calling it a prophecy merely because the whole history of ancient Israel was prophetic. As has already been said, national Israel was Jehovah's typical son; Jesus was the ideal Israel, or the true Son of Jehovah. We observe that the latter part of Isaiah concerning "the servant of Jehovah," finds its application in the antitype, Jesus, and not in the type, Israel.

THE MASSACRE OF THE BABES IN BETHLEHEM, AND THE PROPHECY

On this incident in the history of Matthew, we submit the following observations. Some critics have affected to discredit the historical character of Matthew's incident because it is not mentioned in Josephus. The reply to the criticism is—

The gospel historians, writing directly upon a more limited topic than Josephus, do not need any confirmation from him. The greater part of the New Testament would have to be rejected if it must be proved from Josephus.

Bethlehem was merely a village, and the number of male children two years old and under would not exceed twenty. The killing of twenty babies by Herod was a small item in his bloody record, quite infinitesimal in comparison with many other of his deeds of cruelty.

Josephus was not merely a Jew, but a sycophantic admirer of the Romans. He would necessarily avoid many references to our Lord. One, however, rejected by some critics as

spurious, is very striking. There is also an undisputed reference to John the Baptist, and another one to James, the brother of our Lord. These several passages from Josephus will be considered later, and at greater length.

First, the murder of these babies is in full accord, not merely with the general character of Herod, but particularly with his dying condition, jealous to madness of any one who would likely dispute the continuance of his dynasty, as he had arranged it in his will.

Second, in every age of the world, the bloody death of these babies has attracted the attention of the poet and of the artist, and has excited sympathy for these first martyrs, more perhaps than of any other of the long line of those who died bloody deaths on account of our Lord. They are even called "Little flowers of martyrdom, roses by the whirlwind shorn." The great Augustine said, "Oh, happy little ones! just born, not yet tempted, not yet struggling, already crowned." We see in their death an anticipation of Christ's later words: "I come not to bring peace, but a sword."

The powers of darkness would naturally seek to cut off his life at the beginning in order to frustrate the great purpose of his mission, and as we have already seen that the dragon, even Satan himself, was prompting Herod to take away the life of the long-promised Messiah. This much good at least resulted from the death of these children: Jerusalem, Herod, and even Satan himself, supposed that their object had been accomplished, and that the one "born King of the Jews" had perished in this massacre. Hence there is no other assault made upon him by the powers of darkness until at his baptism he is not only seen to be alive, but is declared by the Father to be his beloved Son, and at that point Satan renews the attack, but in a different form.

Third, the prophecy concerning this event is a quotation from Jeremiah 31:15-17: "Thus saith Jehovah: A voice is heard in Ramah, lamentations, and bitter weeping, Rachel

weeping for her children; she refuseth to be comforted for her children, because they are not. Thus saith Jehovah: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith Jehovah; and they shall come again from the land of the enemy. And there is hope for thy latter end, saith Jehovah; and thy children shall come again to their own border." This declaration from Jehovah, by a vivid personification, represents Rachel, the mother of three tribes, rising from her tomb to bewail their captivity as they are dragged away by the Assyrian tyrant. It is not meant to teach that the departed have a personal interest in those that are left behind them, and bewail their faults and calamities. It is the purpose of Matthew to show that if Rachel could be so personified in the first great disaster to her children it would be fulfilled again in this instance, and the comforting words are much more appropriate: "Refrain thy voice from weeping, and thine eyes from tears, for they shall come again from the land of the enemy."

Just how long Joseph, with Mary and the child, remained in Egypt, we do not know. But the angel who guided him comes again with these words: "Arise and take the young child and his mother and go into the land of Israel, for they are dead that sought the young child's life." We cannot help recalling a similar word to Moses, when he was recalled from Midian to Egypt—"All the men are dead who sought thy life." We cannot help being impressed with the guiding providence of God in protecting and caring for the child, and in the prompt and implicit obedience of Joseph to every admonition from the Lord.

This declaration, "They are dead that sought the young child's life," seems to be prophetic of all the future. Herod died in the horrors of madness, a rotting carcass. Jesus lived. In Acts 12 his grandson Herod put to death James, the brother of John the apostle. But the chapter closes with this statement: "An angel of the Lord smote him, and he was eaten of

worms and gave up his spirit, but the word of God grew and multiplied." The apostate Roman emperor, Julian, who tried so hard to destroy the Christian religion and to falsify the prophecies concerning it, when he came to die is reported as saying, "Thou Galilean hast conquered." Somewhat similar reports are made concerning the death of Tom Paine.

In any event, throughout all the ages of the Christian era the enemies of our Lord and of his kingdom have died and rotted, but the kingdom moved on conquering and to conquer.

And so it shall be until the words of the book of Revelation shall be fulfilled: "The kingdoms of this world are become the kingdom of our Lord Jesus Christ." It is to this thought that Psalm 2 speaks when it says:

> Why do the nations rage,
> And the peoples meditate a vain thing?
> The kings of the earth set themselves,
> Against Jehovah, and against his anointed, saying,
> Let us break their bonds asunder,
> And cast away their cords from us.
> He that sitteth in the heavens will laugh:
> The Lord will have them in derision.
> Yet I have set my king upon my holy hill of Zion.

Those words are quoted by the apostles when they were forbidden to continue to preach in the name of Jesus.

THE RETURN TO NAZARETH AND THE PROPHECY THEREON

It appears from the record that Joseph intended to return to Bethlehem, but was troubled to learn that Archelaus reigned instead of Herod over Idumea, Judea and Samaria, as ethnarch, according to the Roman confirmation of Herod's will. He was as mean and as cruel as Herod, though much inferior in capacity. When he went to Rome to have himself confirmed as king, five hundred prominent Jews followed him to protest against his kingly rule. The Romans allowed him to remain as ethnarch for about nine years, and then removed him permanently and banished him for just cause. In the meantime the angel comes again to relieve the perplexity of

Joseph, and directs him to his old home in Nazareth. And here Matthew again finds a fulfilment of prophecies—"That it might be fulfilled that he should be called a Nazarene." There is no one prophecy in the Old Testament which contains those words, but there are many prophecies that speak of him as being under reproach, and the title "Nazarene" was always held by the outside world as a reproach to his claim to the messiahship. It was even inscribed on the headboard of his cross, "Jesus of Nazareth, King of the Jews." Nathanael said later, "Can any good come out of Nazareth?" And without destroying at all the sense of reproach in the name, the special prophecy to which Matthew refers might be Isaiah 11:1: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit." Here only a stump seems to be left of the ancient stock of Jesse and David, and the branch or shoot from the root is called *netzer*. It is quite probable that the word "Nazarene" is derived from the same word, and as a proof of the reproach involved in the name, we have these words in Isaiah 53: "Who hath believed our message and to whom hath the arm of Jehovah been revealed? For he grew up before him as a tender plant, and as a root out of the dry ground: he hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief, and is one from whom men hide their faces; he was despised and we esteemed him not."

So, whether we regard the term "Nazarene" as merely one of reproach, or whether we derive it etymologically from *netzer*, the thought is the same, and Matthew rightly construes the prophecy which so speaks of the Messiah.

Jesus lived at Nazareth and visited Jerusalem when twelve years of age (Luke 2:40-52). On this paragraph of Luke we observe:

The development of the childhood of Jesus: "And the child grew and waxed strong, filled with wisdom; and the grace of

God was upon him." This is a clear proof of the humanity of our Lord. It shows the development of body, mind, and spirit.

The Law of Moses required all males to go up three times a year to Jerusalem to the great feasts. They did not scrupulously fulfil this law in their history, but even the Jews of the dispersion were accustomed at least to go up to the Passover Feast, and it is concerning attendance on this feast, which lasts a week, that our lesson speaks.

Jesus Twelve Years Old. Under the Jewish law the child remained under the teaching of its mother till he was five years old, and then the responsibility passed to his father until he was twelve years old; and at twelve years of age he became what is called "a son of the law." From this time forward the responsibility of his life rests upon himself more than upon his father or his mother.

It was every way appropriate, therefore, that when Jesus reached this critical period of his life that he should attend the Passover Feast, there to receive instruction not from father or mother, nor from the synagogue teacher, but from the great doctors of the law who held their school in the Temple itself. There were a number of illustrious Jewish doctors at this time in Jerusalem, including the great Hillel, and Gamaliel, the teacher of Paul. While there is no evidence that Jesus and Paul ever met face to face, yet they were about the same age, and Paul went from Tarsus, where he was born, to receive this rabbinical education in the famous Jerusalem schools. He says, "I was brought up at the feet of Gamaliel." It was also about this time that the celebrated Philo, the Alexandrian Jew, was a pupil in this school of rabbis, though there is no evidence that he himself ever met Jesus face to face, Jesus being there only a short time.

That you may understand the story, there were at such a time as this, from every town and village in the land, pilgrims, grouped together, who would be marching up toward Jerusalem, singing the prescribed songs of the psalter. You

will find them in the book of Psalms named, "The Songs of the Going Up." It is easy to see, therefore, that when the parents started home, they would not notice the temporary absence of Jesus, supposing him to be in the great company. But when, at the end of a day's journey, they missed him, and could hear nothing of him from any of the returning pilgrims, they themselves went back to Jerusalem to find him.

The record says, "And it came to pass, after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions, and all that heard him were amazed at his understanding and his answers." We have just noted in the first verse of this paragraph that Jesus not only grew in wisdom, but that the grace of God was upon him. Which not only means wisdom as applied to the development of the mind of ordinary persons, but a spiritual increase of wisdom through the grace of God resting on him. In a previous chapter we have noted that Christ could read and speak at least three languages, and that he, in his whole life up to this point, whether his mother, or Joseph, or the synagogue was his teacher, was learning the word of God and its meaning. The illumination given him by the Spirit would enable him to understand more than any of the great doctors who, according to their method, were catechizing him and allowing him to catechize them.

The lesson teaches that one taught of God is wiser than all who are taught of men. He himself later said that while Solomon was counted the wisest man in the world, he was greater in wisdom than Solomon. This is not the first instance on record where teachers have been instructed by their more enlightened pupils. It is related of the celebrated Dr. Blair, of Scotland, that his university teacher in theology was carried away with the wisdom of his answers. On one occasion, propounding three questions in Latin, which the student must off-hand answer in Latin, the last question was, *Quid est cari-*

tas? (what is charity) and the reply came like the lightning flash, *Ah, magister, id est raritas* (ah master, that is rare).

It is to be deplored that great teachers of theology yield to a tendency to become mere professors, hair-splitting in their niceties of explanation, and gradually forgetting the spirit and power of all true theology. Never was this more noticeable than in the Sanhedrin, with its great Jewish doctors of the law. Only two of them are represented as becoming followers of Christ, Nicodemus and Joseph of Arimathea. The rest all perished in their learning.

You will recall how often I have emphasized the value of the catechetical form of instruction—questions and counter-questions. Nothing but my deafness has prevented me from resorting more to this method.

At this amazing juncture, the child instructing the doctors, Joseph and Mary came upon the scene, which astonishes them much, and with something of reproach his mother says, "Son, why hast thou thus dealt with us? Behold, *thy father* and I sought thee, sorrowing." The answer of our Lord to his mother not only conveys a counterreproach, disclaiming Joseph as his father, but shows that he has reached a great epoch in his life, towit: consciousness of his messiahship and the paramount claims of its duties over any earthly relations. His reply is "How is it that ye sought me? Wist ye not that I must be in my Father's house?" When he says *"my Father's"* house, he disclaims the paternity of Joseph, which Mary had at least assumed, or by a marginal rendering, "Wist ye not that I must be about my Father's business?" It is indeed a pregnant reply, and discloses at least the following things:

(1) That at least now, if at no earlier date, there was a full consciousness in his own mind of his messianic mission.

(2) It is strange that his mother should not have, from the past remarkable events of his life, which she had kept in her heart, understood this, and that from this time on the voice of God must be higher than the voice of his mother in

determining his movements and actions. I know that some claim that consciousness of messiahship did not come to him until his baptism, but when we come to interpret the history of that baptism, the proof will be submitted that the consciousness preceded that occasion.

This incident is named by the book, to which your attention has been called, *The Sorrows of Mary,* as the third sorrow of her heart—first, the words of Simeon; second, the flight into Egypt; and third, the announcement that from this time on the path of the child must be away from the family.

(3) We know that his mother did not fully learn the lesson, for twice later she is rebuked by the Son who is her Lord. Once, at the marriage of Cana of Galilee, he says to her interference, "Woman, what have I to do with thee?" And still later, when the family learn that he was so absorbed in teaching and healing that he would not take time to eat, but his kinsfolk counted him mad, his mother and younger brothers came to call him off from his work, as it were under a writ of lunacy, and he replies, "Who is my mother, and who are my brothers?" and resisted their interference with his messianic work.

Having thus stated the paramount law of his messiahship, the record says he went down to Nazareth with them and "was subject to them." This subjection was another step like his circumcision and his presentation in the Temple in fulfilling to perfection all of the law. It shows that he venerated and observed the Fifth Commandment. In the later history we will consider other visits of our Lord to the Temple, and every time he comes into his Father's house, his coming is signalized by mighty events.

Luke closes his paragraph by showing the development of his manhood, in these words: "Jesus advanced in wisdom and stature and in favor with God and man." How few, as we have already learned, are the words of our historians con-

cerning the greater part of the life of Christ. Let me repeat them to you again:

"And the child grew and waxed strong, filled with wisdom, and the grace of God was upon him" (Luke 2:40).

"He was subject to them" (Luke 2:51).

"And Jesus advanced in wisdom and stature, and in favour with God and man" (Luke 2:52).

"And he came to Nazareth, where he had been brought up, and he entered, *as his custom was,* into the Synagogue on the sabbath day" (Luke 4:16).

"Is not this the carpenter?" (Mark 6:3).

These, indeed, are few words, but they are mighty words. They show not only the physical, mental, and spiritual development of his childhood and his manhood, his observance of the Fifth Commandment in honoring his parents, his observance of the sabbath day in synagogue instruction, but his learning, as all Jews counted honorable, a trade. These were years of preparation—thirty years of preparation in order that he might publicly labor three years. Only prepared men accomplish great things, and the greater the preparation the less need for long time in which to do great things. But our young people of the present day count wasted the time devoted to deep and thorough preparation for lifework. They are in haste to rush out, half equipped, for the strenuous battle of life.

QUESTIONS

1. In what two respects was the flight into Egypt connected with the Wise Men?
2. What little book specially commended?
3. What of the contention of Delitzsch concerning the plan of Matthew's Gospel?
4. Cite some striking correspondences between Matthew and the Pentateuch.
5. What symbolism in Revelation finds its historic background in the flight into Egypt?
6. Into what new prominence in the family does the child Jesus now come?

7. What prophecy was fulfilled by the exodus from Egypt, and how do you prove that it was really prophetic?
8. Why do some critics discredit the historical character of Matthew's account of the massacre of the babes in Bethlehem and your reply to the criticism?
9. What attention has this slaughter of the few babes in Bethlehem attracted in the after ages?
10. Mention one practical good at least that resulted from the murder of these children.
11. What was the prophecy in relation to this massacre, and how do you make it out to be prophetic?
12. What assurance was given to Joseph when the angel directed him to leave Egypt, and compare this with a similar statement to Moses in Midian?
13. How does this declaration, "They are dead that sought the young child's life," seem to be prophetic, and illustrate?
14. What danger would have occurred if Joseph had returned to Bethlehem?
15. What prophecy was fulfilled in the return to Nazareth?
16. In what two ways can you show that this would be a term of reproach?
17. What has Luke to say concerning the development of the childhood of Jesus at Nazareth?
18. How often were male Jews required to go up to Jerusalem?
19. How long was a mother responsible for the spiritual instruction of her child? How long the father? and at what age did the Jewish child become a son of the law?
20. What higher instruction was given at Jerusalem for those who were the sons of the law?
21. Cite some of the great Jewish rabbis who taught these sons of the law in the Temple.
22. Name two illustrious men who were under this instruction about the same time with Jesus.
23. When the Jews from the villages and towns of the Holy Land went up to Jerusalem, what hymns of the psalter did they sing on their pilgrimage?
24. How was Jesus qualified to astound the great rabbis in the Temple?
25. How many of the Sanhedrin became Christians?
26. What were the words of Mary to Jesus when she found him in the Temple with the doctors, and his reply?
27. What makes this a great epoch in the life of Jesus?
28. What were the words of Luke to show the development of Jesus into manhood?
29. Repeat again the five short passages that constitute the only story of the greater part of the life of Christ?
30. What do they show?

X

JOHN THE BAPTIST

We have so far considered the beginnings of the gospel histories of John, Paul, Matthew, and Luke. Now we come to the public ministry of John the Baptist. Before we undertake a detailed examination of the record of John's ministry, let us get clearly before us an orderly statement of

THE SCRIPTURAL MATERIAL FOR A LIFE OF JOHN THE BAPTIST

Old Testament prophecy. There are three certainly, and probably four, as follows: Isaiah 40:1-11; Malachi 3:2; Malachi 4:5-6; the fourth is based on a Septuagint rendering of Isaiah 35:1.

There are several remarkable New Testament prophecies concerning John, all to be found in Luke 1, as follows: Luke 1:5-25, 36-37, 39-44, 57-80. This New Testament history, with its attendant prophecies concerning John, is to be found in the Harmony, pages 3-6.

The public ministry of John, Matthew 3:1-17; Mark 1:1-11; Luke 3:1-23. This account of John's ministry is to be found on pages 12-16 of the Harmony.

John's first testimony to Jesus, John 1:15-36; Harmony, pages 2, 18.

The later ministry of John, concurrent with the ministry of Jesus, and John's second testimony to our Lord. John 3:22 to 4:4; Harmony, pages 21-22.

The arrest and imprisonment of John the Baptist, and the cause: Luke 3:19-20; Matthew 4:12; Mark 1:14; Harmony, page 22, together with later references to the same event: Mark 6:17-18; Matthew 14:3-5; Harmony, page 75.

The events in the prison life of John. (a) The effect of his private preaching on Herod, Mark 6:20. (b) The question of fasting, propounded by John's disciples to Christ, and Christ's witness to John, Matthew 9:14-17; Mark 2:18-22; Luke 5: 33-39; Harmony, pages 35, 38. (c) Christ's second witness to John, John 5:33-35; Harmony, page 40. (d) The doubts of John while in prison concerning the messiahship of Jesus, and Christ's third witness to John, Matthew 11:2-19; Luke 7:18-25; Harmony, pages 54-55.

The death of John, its occasion, and the report of it to Jesus, Matthew 14:6-12; Mark 6:21-29; Harmony, page 75.

The tortured conscience of Herod and John the Baptist, Matthew 14:1-2; Mark 6:16; Luke 9:9; Harmony, pages 74-75; also Matthew 16:14; Mark 8:28; Luke 9:19; Harmony, page 89.

John taught his disciples to pray, Luke 11:1; Harmony, page 112.

John did no miracle, but the people on account of his testimony accepted Christ, John 10:40-42; Harmony, page 120.

John the Baptist fulfilled Malachi 4:5-6, and Christ's fourth witness concerning John, Luke 1:17; Matthew 17:10-14; Mark 9:11-13.

Was John an Old Testament worker or a New Testament worker or the boundary line between the two covenants? Mark 1:1-2; Matthew 11:12-13; Luke 16:16; Acts 1:22; Luke 1:10, with which compare the prophecy at Isaiah 40:1-11, and answer the objection based on Matthew 3:11, explaining that scripture.

Was the baptism of John Christian baptism? Matthew 21:25-26, 32; Mark 11:30, 32; Luke 20:4, 6; Luke 7:29-30,

connected with the following facts: Christ himself received this baptism; the Holy Trinity was present at his baptism; his baptism was the manifestation of Jesus as the Messiah; he baptized the twelve apostles to the Jews (Acts 1:22); on the other hand answer the objections based on the following facts: Apollos, knowing only the baptism of John, was instructed more perfectly in the way of the Lord by Aquila and Priscilla (Acts 18:25); the case of the rebaptism of the twelve disciples of John (Acts 19:1f); his was only a "baptism of repentance"; the contrast he himself instituted between his baptizing and Christ's baptizing, Matthew 3:11.

The doctrines taught by John: Repentance, reformation, faith in Christ, regeneration, confession of sins, remission of sins, the judgment.

John's great titles.

The elements of John's greatness.

The testimony of Josephus, Antiquities, Book 18, Chapter 5:

> Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue both as to righteousness toward one another and piety toward God, and so to come to baptism; for that the washing would be acceptable to Him, if they made use of it, not in order to the putting away of some sins, but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now when others came in crowds about him, for they were very greatly moved (or pleased) by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion (for they seemed to do anything he should advise), thought it best by putting him to death, to prevent any mischief he might cause and not bring himself into difficulties by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now, the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure to him.

This reference of Josephus had this historic background: Herod Antipas divorced his wife, the daughter of Aretas, King

of Arabia, in order to marry Herodias, the wife of his brother, Philip, with whom he had eloped. Aretas, to avenge the indignity put on his daughter, made war on Herod. Herod's army was completely destroyed in a great battle of this war. It was this destruction of Herod's army which the Jews attributed to the murder of John the Baptist.

Let us consider somewhat in detail this outline of the material for a life of John the Baptist, inasmuch as some of the most difficult problems of New Testament interpretation are therein involved. Not only the several denominations assume variant views of John and his work in order to serve a purpose of their own, or obstruct a purpose of some other, but even the most disinterested scholars are perplexed in determining the meaning of some passages of history bearing on John's place in the gospel dispensation and the kingdom of God.

These questions arise: Does John belong to the Old Covenant or New? Did he preach the gospel in all its essential elements as we preach it now? Was his baptism Christian baptism? Was he himself in the kingdom of our Lord? May we argue from the act, subject, and design of his baptism to prove the act, subject and design of baptism now enjoined?

After examining repeatedly every biblical passage concerning John with a critical microscope, and after carefully studying for a half century all the controversies of the centuries touching him, I am profoundly impressed that ninety-nine one hundredths of the problems have been manufactured to serve denominational exigencies on the subject, act, and design of Christian baptism.

The following facts are so self-evident on the face of the record that life is too short to waste its time in arguing with those who deny them:

No matter if the word "baptism" has a thousand meanings, John's only act of baptism was *immersion.*

He immersed Jesus himself in the river Jordan, which is the only water baptism Jesus ever received.

The immersion which John administered, and which Jesus received, they both concurrently administered later, John 3:22-23.

Both made disciples before they immersed them, John 4:1-2.

This making of disciples and then immersing them is precisely what Jesus, after his resurrection, commanded in his Great Commission (Matt. 28:19).

John immersed only *adults* who came to him and accepted the gospel he preached.

Those who accepted John's gospel did experimentally receive the knowledge of salvation in the remission of their sins (Luke 1:77).

John "made ready a people prepared for the Lord," (Luke 1:15-17). Those so prepared for him Jesus received without a further process or ordinance whatever, (John 1:35-36; Acts 1:21-22).

John made his disciples by preaching repentance and faith, Acts 19:4 and Matthew 3:2. Jesus did the same thing (Mark 1:15).

It is true that John's baptism was unto "repentance" *(eis mentanoian),* Matthew 3:11, but the repentance, with its fruits, preceded the baptism, therefore it was a *baptism of repentance unto the remission of sins* (Mark 1:4) *Eis aphesin hamartion,* as in Acts 2:38, and therefore identical with our Lord's other great commission, recorded by Luke, "And that repentance and remission of sins" *(aphesin hamartion)* should be preached in his name among the nations, beginning at Jerusalem (Luke 24:47).

John, though of the priestly line, never ministered in the Temple, but under a special commission from heaven administered an ordinance so new in act, subject, and design, it gave him a specific distinguishing name, *O Baptistes*—The

Baptizer—just as we say, "Washington, the General," or "Columbus, the Discoverer."

THE BOUNDARY LINE BETWEEN THE COVENANTS, OR JOHN'S PLACE IN THE KINGDOM

We save ourselves much confusion of mind by clear conceptions of the word "kingdom" as used in this connection. All the context shows that a *visible* King had come; he was to be accepted by *visible* subjects, who would submit to *visible* ordinances, and be united for work into a *visible* organization. For this visible organization officers would be appointed and laws established.

This kingdom, while not of the world, was yet in the world, and destined to become a world empire. If this be not foreshown in the prophets, then they foreshow nothing. If this be not the import of the gospel histories, then they have no meaning.

This kingdom was not only to be distinguished from secular world empires which preceded it, but also distinguished from the national, typical kingdom of Israel, which, under a different covenant, also preceded it.

When we allow our minds to float off into fancies of invisible kingdoms and invisible churches, and to rest only on pure spiritualities without external visible forms, we do violence to the plainest laws of language.

With so much premised, we now submit as bearing on John's position the following testimonies:

The testimony of Mark. Mark says: "The beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the Prophet,

> Behold, I send my messenger before thy face,
> Who shall prepare thy way;
> The voice of one crying in the wilderness,
> Make ye ready the way of the Lord,
> Make his paths straight;

"John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins" (Mark 1: 1-4).

This certainly makes John the first New Testament preacher of the gospel of Jesus.

The testimony of our Lord. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John" (Matt. 11:11-13). "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached and every man entereth violently into it" (Luke 16:16).

The testimony of Peter. He speaks on the occasion of selecting an apostle to the Jews to take the position vacated by the traitor, Judas Iscariot, using this language: "Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection."

On these several testimonies, which might be multiplied, it is evident that John in his preaching and baptism is as much the beginning of the New Testament dispensation as any starting point designated by a surveyor in marking off the boundaries of a tract of land.

The testimony of our Lord, continued. When the Sanhedrin questioned our Lord as to his authority for doing the things which he did, he met them with this counterquestion: "The baptism of John, whence was it? from heaven or from man? And they reasoned with themselves, saying, If we shall say from heaven; he will say unto us, Why, then, did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus and said, We know not. He also said unto them, Neither tell I you by what authority I do these things" (Matt. 21:

25-27). Both Mark and Luke give an account of the same question. The members of the Sanhedrin were not the only ecclesiastics who have been unable to answer the question propounded by our Lord. If John's baptism had been a ritualistic ordinance of the Old Testament, or if it had been the latter Jewish proselyte immersion, any Jew could have answered the question. Upon the same matter our Lord says in another connection: "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized on him" (Luke 7:29-30).

It has often been confidently asserted that John's baptism was not Christian baptism. If not, then the baptism which Christ himself received was not Christian baptism.

The most remarkable position ever assigned to baptism was John's baptism of our Lord. All the Trinity were present: the Son was baptized, the Father from heaven expressed his pleasure, the Holy Spirit rested like a dove upon his head. And it was at this baptism that Jesus was manifested as the Messiah.

It is also true that the only baptism received by the twelve apostles was John's baptism (Acts 1:22).

Upon these several testimonies, giving evidence absolutely unanswerable, certain criticisms by way of objections have been offered:

First objection. The following words of Christ: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he" (Matt. 11:11). Before attempting to reply to this criticism, let us note that the King James Version renders it: "He that is least in the kingdom of heaven is greater than John," and the revised version renders it: "He that is but little in the kingdom of heaven is greater than John." Dr. Broadus well criti-

cizes the soundness of the rendering in the revised version. The Greek word is *mikros*, an adjective in the comparative degree. It is somewhat defensible to say with the common version, "He that is least," in the sense that "less," or the comparative degree, is used to mean less than all others, which would be equivalent to least. There is no defense for the rendering in the revised version. This language is interpreted to mean that Christ taught that John was not in the kingdom of heaven, but belonged to the Old Testament dispensation. We have no right to set aside the plain meaning of many passages, which have just been given, as to John's relation to the kingdom and the New Testament covenant. We have no right to interpret Christ in this one case as contradicting what he had so many times expressed in unequivocal language in other connections. Scripture must be interpreted by Scripture. Most commentators take it to mean substantially this: That as John merely introduced the New Covenant and passed away before the fulness of its light was manifested, therefore one who later was permitted to understand more and to enjoy the higher privilege and opportunity of more extended knowledge, was greater than John in this respect. This interpretation would not destroy the significance of Christ's other testimonies to John.

J. R. Graves, in his *Seven Dispensations*, gives a different interpretation. He says that the adjective *mikros*, in the comparative degree, is used in this instance adverbially, qualifying the verb "is," and not any person or class of persons, and translates thus: "Notwithstanding he that is *later* in the kingdom is greater than John." The one greater than John, then, would be Christ himself, and this would put the declaration squarely in harmony with the following words of John himself: "I indeed baptize you in water unto repentance: But he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire" (Matt. 3:11); "And he preached, saying,

There cometh One after me that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose" (Mark 1:7); "John beareth witness of him, and crieth, saying, This was he of whom I said, he that cometh after me is before me: for he was before me" (John 1:15); "Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: He that cometh from heaven is above all" (John 3:28-31).

Dr. Graves then continues: "This translation of *mikros* makes Christ speak the truth, and also makes all the statements of John coincide with that of Christ. If *mikros* were nowhere else in the whole range of Greek literature used adverbially, it evidently is here. The facts compel us to read it. Both John and Christ were, therefore, in the kingdom." I have never seen any reply absolutely conclusive against the contention of Dr. Graves. In any event, I am quite sure that our Lord did not mean to contradict in one of his statements quite a number of other unequivocal statements made by him.

Second objection. In Acts 18:24-26 it is said: "Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, *knowing only the baptism of John:* and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God *more accurately.*"

Here the contention is that it was not sufficient for the preacher to know only the baptism of John. It is admitted that twenty years after the death of John, a Jew of Alexandria, knowing nothing further than John's original preaching, needed to be instructed in the additional light that followed the preaching of John. You will please notice, however, that Apollos was not rebaptized nor reordained. His knowledge of the events following John's baptism was increased—that is all—and the case rather supports than condemns the position taken that John's gospel was the boundary line between the two covenants.

Dr. Broadus uses this illustration, that John was like the middle platform of a stairway—above those on the steps below him, and below those on the steps above him. Others have used this illustration that John belonged to the new day, just as the twilight of dawn belongs to the new day.

Third objection. "John's baptism was only a baptism of repentance." It has been admitted in the first part of this discussion that John's was a baptism unto repentance, but it was a baptism of repentance unto the remission of sins, and no way different from what Peter said at Acts 2:38, and no way different from the great commission given in Luke, that repentance and remission of sins should be preached in his name among all nations. We in our time, like Luke in his time, would baptize no impenitent candidate.

Fourth objection. It is contended that John himself instituted a striking comparison between his baptism and the baptism of our Lord: "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire" (Matt. 3:11). The answer is obvious. John instituted no manner of comparison between his baptism in water and Christ's baptism in water, but he does contrast his baptism in water with Christ's baptizing in the Holy Spirit and in fire, proving Christ's superiority of

power and position to John, but in no way discriminating between the water baptism of the two, as has already been shown.

Fifth objection. This objection is based upon the record at Acts 19:1-7: "And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus and found certain disciples; and he said unto them, Did ye not receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Spirit came upon them, and they spake with tongues and prophesied. And they were in all about twelve men."

Here, it is contended, is a clear case that certain disciples baptized by John were rebaptized by Paul, and therefore John's baptism was not Christian baptism. The answer to this contention is, first, it is evident that John himself never baptized these twelve men. It is twenty years since John died. Evidently they had never heard John preach. They would not have been ignorant of the baptism in the Holy Spirit, for John spoke very particularly of the baptism in the Spirit to be administered by our Lord. John's office was peculiar: he had no successor; no man had a right to perpetuate the work of John. He finished his own course. And whoever originally baptized these twelve men did it without authority. Their ignorance as to whether the Holy Spirit had been given was proof positive that the flaws in their baptism were an unauthorized administrator and an uninstructed subject.

I will not take time just now with showing the contention

of some that there was in this case no rebaptism in water. The claim is that Paul spake concerning John in the fifth verse as well as in the fourth, and that the only baptism they received at Paul's hands was the baptism in the Spirit. We will discuss that contention when we come to the passage in Acts. My judgment is that Paul not only baptized these twelve men in water on account of the flaws in their former baptism through lack of proper administrator and a proper intelligence on the part of the subjects, but that through him they were also baptized in the Holy Spirit. Dr. Broadus well says that this isolated case, susceptible of several explanations, cannot be used to discredit former clear statements concerning the baptisms administered by John. Indeed, if there had been a flaw, *per se*, in the baptisms administered by John himself, then would no baptism administered by him have been received by our Lord and his apostles. It has been shown, however, that the only water baptism they themselves received was John's baptism, which was not repeated in any case.

QUESTIONS

1. Make out, in order, the scriptural material for a life of John the Baptist, giving an analysis.
2. What was the substance of the testimony of Josephus concerning John?
3. What questions arise concerning John, his preaching, his baptism and his place in the kingdom?
4. To what may be attributed ninety-nine one hundredths of the problems concerning John?
5. State in order the eleven facts concerning John and his ministry that cannot be disputed.
6. In determining John's place in the kingdom, how may we save ourselves much confusion of mind?
7. Give the testimony of Mark bearing on this matter, and what does it prove?
8. Give two passages embodying the testimony of our Lord upon the same matter.
9. Give the testimony of Peter.
10. Cite two other prominent testimonies of our Lord touching John's baptism.
11. Now, upon all these several statements, cite the first objection based on the words of Christ.

12. What is the difference between the rendering in the common version and the revised version on this passage?
13. What is the Greek word, and what part of speech is it?
14. What does the objector interpret Christ to mean by this statement, and how do you meet the objection?
15. Give clearly the interpretation of J. R. Graves.
16. On what passage is the second objection to John's place in the kingdom and his baptism based, and how do you meet the objection?
17. Give the illustration of Dr. Broadus, and one other, on John's relative position to the two covenants.
18. What is the third objection to John's baptism being Christian baptism, and how do you reply to it?
19. What is the fourth objection and your reply to it?
20. On what passage is the fifth objection based, what the contention of the objector, and your reply to it?
21. How do some contend that Paul did not rebaptize in water these twelve men?
22. On the author's contention that Paul did rebaptize in water these twelve men, what were the grounds of the rebaptism?

XI

THE KINGDOM OF OUR LORD JESUS CHRIST

Harmony page 12 and Matthew 3:1-12; Mark 1:1-8; Luke 3:1-18.

The Greek word, *basileia,* is correctly translated by our word "kingdom." The New Testament usage of this word is extensive. Generally, Matthew employs the phrase, "the kingdom of Heaven." Generally, in the rest of the New Testament, the phrase usually employed is "the kingdom of God." Sometimes, however, we find the word "kingdom," several times "the kingdom of Christ," or "the kingdom of Jesus," or "the kingdom of God and of Christ." This difference in phraseology is wholly immaterial. Matthew's "kingdom of Heaven," Mark's "kingdom of God," Paul's "kingdom of Christ," John's "kingdom of God and of Christ," all mean exactly the same thing.

In his commentary on the third chapter of Matthew, Dr. Broadus gives three definitions to the general word, "kingdom." First, "kingship or sovereignty," meaning the possession of royal authority. Second, "reign," that is, the exercise of royal authority possessed. Dr. Broadus adds, however, that sometimes the word means the period during which royal authority is exercised. Third, "subjects, organization, or territory." To which definitions he adds some observations which I quote substantially. First, "That the territory idea of the definition is not found in the New Testament concerning Messiah's kingdom and probably not the idea of organization." Second, "That the idea of the New Testament kingdom arises in the prophecies of the Old Testament," particularly

citing the second and seventh chapters of Daniel. Third, "That the kingdom and the church are not the same."

Dr. Hengstenberg, my favorite of the distinguished German scholars, in his introduction of his series of volumes on the *Kingdom of God in the Old Testament* observes substantially, that when we speak of the kingdom of God in nature, "Elohim is king and His government is by general providence, and that this providence in its expression belongs to profane history. But the kingdom of grace in the Old Testament has Jehovah for its king and that government is expressed by special providence and lies within the domain of sacred history."

Without commenting on these ideas of Dr. Hengstenberg, I must express dissent from one observation of Dr. Broadus, to wit: "The territory idea of the definition is not found in the New Testament concerning Messiah's kingdom and probably not the idea of organization." When I come to give the reasons of my dissent from this observation, I trust you will defer as much as you feel inclined to his greater scholarship and greater leadership in New Testament exegesis. And yet I must set forth my own views so that the reader cannot misunderstand me.

THE ROOT IDEA OF THE KINGDOM

The root idea of the kingdom is threefold—creative, typical, and prophetic. Indeed, all Bible ideas of the kingdom root in Genesis 1:26-28. The earth was made for the habitat and heritage of the royal personage, man, who was himself made in the image of God, with complete authority to have perpetual dominion over its sky, land, and sea, and all their inhabitants and boundless resources, and commissioned to bring it all into complete submission, with all its latent and potential powers, populate and replenish it. The first Adam, then, was a royal personage and his kingdom had very definite boundaries. The territory was coextensive with this

world. The creative root idea is further expanded in Psalm 8:4-9. This first universal earth kingdom was lost through the fall of the first race head, and Satan, by usurpation, became the *de facto* prince and ruler of his kingdom.

From creation the root idea passed into type, Solomon, the king of peace (2 Sam. 7:12-13); and is further expanded in Psalm 45, 72. From type it passed to direct prophecy in Daniel. And from the creative, typical and prophetic idea, it will pass, and is passing into history through the last Adam to the historic idea, (Heb. 2:5-9; Rev. 11:15).

In the Old Testament the kingdom of God is set forth in prospect. In the Gospels we have an account of our Lord's institution of his kingdom. After his ascension into heaven we have during the rest of the New Testament the kingdom of God in its progress and administration. A reasonable date for the commencement of this administration is the day of Pentecost. Then in the prophecies of the New Testament we have the prospect of the glorious triumph of the kingdom in its diffusion throughout the earth and finally we have in Paul's first letter to the Corinthians, chapter 15, the consummation when our Lord at his coming turns over the kingdom to the Father.

All of that part of the Four Gospels up to the incident that occurred at Caesarea Philippi, found in Matthew 16, is exclusively devoted to the kingdom. The annunciations are concerning the kingdom. The ministry of John the Baptist and of our Lord himself up to that point in the history relate to the kingdom. The Sermon on the Mount and all the parables throughout the gospel refer to kingdom idea and not to church idea. So that the kingdom not only comes first in the history and in the teaching, but a man must be in the kingdom before he is entitled to be a member of the church.

Following Dr. Broadus' observations that the idea of Messiah's New Testament kingdom arises in the prophecies of the Old Testament and is particularly set forth in the book of

Daniel, I wish to commence my discussion of the kingdom with the God-given dream of Nebuchadnezzar as set forth in Daniel 2:

"But there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dreams, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

"Thou, O king, sawest, and, behold, a great image. This image which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the fields and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another

third kingdom of brass, which shall bear rule over the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Dan. 2:36-45).

I have ventured to cite this lengthy quotation because it contains the prophetic root idea of the kingdom of God. It is evident that we have presented in this passage five world kingdoms. The language is just as clear that the fifth kingdom, or the kingdom of God, was to take in the whole world as its territory, as that the Bablyonian, Medo-Persian, Grecian, and Roman empires attained to world empires. The territorial idea is the same throughout. Each of the five is a universal kingdom.

The similarity does not stop with territory. As these four secular kingdoms had a first small beginning and made progress to their final extent, just so the God kingdom commences

as a little stone, grows into a mountain and then fills the whole earth. So that the progress idea of the five kingdoms is the same. Again, as each of the four secular kingdoms had organizations, laws, subjects, visibility, so the fifth kingdom would have the same. It is expressly set forth in the passage under consideration, that this dream was to foreshadow things that must come to pass historically.

So when we come to the New Testament, it is evident that every definition given by Dr. Broadus of the word "kingdom" in general finds expression in Messiah's kingdom. There is not only kingship, his first definition; and reign, his second definition; but subjects, territory, and organization, his third definition.

To make this point about the territorial idea still clearer, let us look for a moment at the parable of the tares in Matthew 13. A parable, like a picture, can present only one aspect of a subject, and it requires many parables, like many pictures, to represent all sides of a subject. Now this parable of the tares is intended to represent certain things in regard to the kingdom. Let us see what they are: "The kingdom of heaven is likened unto a man that soweth good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply whilst ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. Then he left the multitudes and went into the house, and his disciples came unto him, saying, Explain unto

us the parable of the tares of the field. And he answered and said, he that soweth the good seed is the Son of man; and the field is the world; and the good seeds these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil, and the harvest is the end of the world, and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

I have given the full text of this parable and of its exposition by our Lord. The statement of the parable is to represent a certain view of the kingdom. In the parable the territory is called the field. In the exposition the field is declared to be the world and is also said to be the kingdom. So that in this connection field, kingdom, and world are coterminous expressions of territory. It is evidently not a parable to represent the church. It takes in all the inhabitants of the earth and it brings us to the windup of earth's affairs. Suppose, therefore, we restate verse 41: "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity." Now, let us attempt to substitute for the word "kingdom" here any one of Dr. Broadus' definitions of the general word "kingdom," except territory, and see if we can possibly make sense out of it. We certainly could not substitute his first definition of kingship. "The Son of man shall send forth his angels and they shall gather out of his kingship, or sovereignty," etc. This would not be true in fact, for even if evil men are cast out of the world into hell, they are not beyond the "kingship or sovereignty" of our Lord. Suppose we attempt to substitute the word "reign" or the exercise of royal authority and

it would not be true in fact that the angels could carry evil men out of this world to any place where they would be free from the exercise of Christ's royal authority. It is impossible to make any one of his definitions fit here except the word "territory."

To proceed with the New Testament idea on territory, I quote Revelation 11:15: "The kingdom of the world is become the kingdom of our Lord and his Christ and he shall reign for ever and ever." Here I am bound to differ from Dr. Broadus as to the sense of the word "kingdom" in this Revelation scripture. This prophecy points to Christ's complete recovery of this lost world. In interpreting the word "kingdom" in the New Testament we must apply that common sense which would interpret the same word in its classic or later secular use. This passage corresponds exactly with the thought presented in Daniel that the little stone shall fill the whole earth.

I illustrate the ideas of the kingdom presented in this chapter. Our Lord Jesus Christ made this earth and all that is in it. By right it is his. But through the sin of man an enemy obtained possession of it and as a usurper became the king of this world, a *de facto* king and not a *de jure* king, and his subjects, willing followers of him, are but the seditious subjects of the true king. Take a passage of French history for the illustration. In the days of Charles VII a large part of the French territory was actually occupied by the English and the king of England claimed to be also the king of France. Only that part of France was obedient to Charles VII which was occupied by his flag and his armies. The Maid of Orleans intervened. And through her leadership the expulsion of the English commenced which ultimately became total and all France acknowledged the sovereignty of Charles. So that we may say that his French subjects consisted of two classes—those who were willing subjects and obedient to him, and those who were seditious subjects and in arms against him and sup-

porting a usurper. This very thought is presented in the parable of the pounds, Luke 19:12-27. Here a nobleman is represented as going into a far country to receive for himself a kingdom and return. His "servants" in this parable represent his willing or professed subjects. His "citizens" represent his unwilling subjects, saying "we will not that this man reign over us," but we find that when the king comes in judgment that he not only passes upon the fidelity of those who profess to be his, but also says, "But these mine enemies that would not that I should reign over them bring hither and slay them before me." In plain terms the territory of the kingdom of the Messiah is the territory that was lost through Satan's seduction of man and to be recovered through the grace of the Redeemer. Paul, in his letter to the Romans (chap. 8); Peter in his second letter, and John in Revelation, all tell us that the whole of the territory that was cursed on account of sin and made subject to vanity not willingly shall be purified by fire and there shall be a new redeemed earth. When we say that Christians are children of the kingdom, we refer to willing subjects of the Lord. When we say that evil men are children of Satan's kingdom we mean that they are the unwilling subjects of Christ in sedition and sustaining the usurper. But the effect of Christ's work will be that every knee shall bow to him and his sovereignty shall be acknowledged by all the inhabitants that ever occupied the earth.

Going back for a moment to the Daniel passage, just as the king of Babylon was visible and the king of the Medes and Persians and the kings of the Greeks and the Roman kings, so the Messiah, when he came out of the invisibility of prophecy into the fact of history, becomes visible. The object of his teaching was to secure visible subjects who would not be ashamed to profess his name and to confess their faith in him. This visibility is brought out in the ordinances, which he established, of baptism, and the Lord's Supper and particularly baptism, which is a visible form of declaring faith

and enlisting in his army. We find also, as these visible subjects come out openly on his side, that he commenced the steps of organization in the ordination of the apostles, in the appointment of the first seventy evangelists. We find him declaring laws that are to be executed after he leaves by a visible executive which he institutes.

Indeed, it is an unfortunate thing that this term "invisible" which we have stolen from pedobaptists and applied to kingdom and church, had not been long ago returned to its rightful possessor.

In prophecy or in prospect it is invisible because it is not yet a fact. And, indeed, I oftentimes feel impressed to apply to the ardent advocates of Christ's invisible kingdom and church a certain quaint passage in the King James Version of 1 Samuel 10:14: "And Saul said, And when we saw that the asses were no where, we came to Samuel." So it is desirable that our Baptist brethren will perceive that the invisible kingdom is no where and return to the visible.

Just now, above all things, be impressed with this thought, that the first thing one must seek is the kingdom, and that when he finds the king, his allegiance to him is paramount, and that no church has a right to stand between him and his personal loyalty to Jesus. I knew a church that by usurping authority forbade its members to make the mission contributions that they wanted to make. They have no such authority. If I chanced to belong to a church whose majority was opposed to foreign missions or home missions, or state missions, or county missions, or town missions, I could not conceive how it could absolve me from my obligation to obey the command of the Master toward these enterprises.

QUESTIONS

1. What Greek word is correctly translated, "kingdom"?
2. What are the New Testament phrases showing the use of this word, and what do they all mean?
3. What three definitions of "kingdom" by Dr. Broadus, and what is the meaning of each?

4. What three observations of Dr. Broadus on the kingdom of God in the New Testament?
5. What of the observation of Dr. Hengstenberg on the kingdom of God in the Old Testament cited by the author?
6. The author dissents from what observation of Dr. Broadus?
7. What is the threefold root idea of "The kingdom of God"?
8. Where do we find the creative root idea and in what does it consist?
9. Where do we find an expansion of the creative root idea and what does that expansion include? (See the passage.)
10. How was the first universal earth kingdom lost, who is the present ruler of this kingdom and in what sense is he prince and ruler?
11. Where do we find the typical idea of the kingdom, where is the idea expanded, and what is to be the ultimate outcome of this idea?
12. How, then, is the kingdom of God set forth in the Old Testament?
13. Where do we find an account of the institution of the kingdom?
14. Where, its progress and administration?
15. What is the reasonable date for the commencement of its administration?
16. Where do we find the prospect of its glorious triumph, and where its consummation?
17. What part of the New Testament is devoted exclusively to the kingdom?
18. What, then, the order of the kingdom idea and the church idea?
19. Where do we find the prophetic root idea of the kingdom?
20. What the five world kingdoms presented in this passage and what is the argument from these for the territorial idea of "the kingdom of God"?
21. What other similarities between these secular kingdoms and "the kingdom of God," and how does "the kingdom of God" fulfil every definition of Dr. Broadus?
22. How does the "parable of the tares" illustrate the territorial idea of the kingdom?
23. Prove the territorial idea of the kingdom by the substitution of Dr. Broadus' definitions for the word, kingdom.
24. What was the territorial idea in Revelations 11:15 and what of the Old Testament correspondent to this idea?
25. Restate the ideas of the kingdom presented in this chapter and illustrate by an incident in French history.
26. What parable presents the same idea, and how?
27. Give the testimony of three witnesses to the final recovery of this world from Satan.
28. What do we mean by "children of Christ's kingdom" and "children of Satan's kingdom"?
29. What are the arguments from the secular kingdoms of Daniel 2 for the visibility of the *king* and *kingdom*, and how is this visibility of the kingdom brought out in the New Testament?
30. Which is *first*, the kingdom or the church? Illustrate.

XII

THE BEGINNING OF THE MINISTRY OF JOHN THE BAPTIST

Harmony pages 12-14 and Matthew 3:1-12; Mark 1:1-8; Luke 3:1-18.

In a preceding chapter we have considered somewhat the biblical material for a life of John the Baptist, and certain questions touching his position in the kingdom of our Lord. The analysis of that material will constitute the outline of all our discussion of John. We now take up the beginnings of his ministry.

The time, in our era, was A.D. 29, since John had been preaching several months before he baptized Jesus, and Luke tells us that "Jesus himself, when he began to teach, was about thirty years of age" (Luke 3:23).

The true time would be four years earlier, A.D. 25, if we are correct in our revision of the Abbott Dyonisius Exiguus. It is characteristic of Luke to collate his date with the world movements. It was the fifteenth year of Tiberius Caesar who, as adopted son, succeeded Augustus, somewhat after the time that Jesus, twelve years old, became conscious of his messiahship. Since the deposition of Archelaus, Judea, Idumea, and Samaria had become an imperial province, ruled by procurators appointed by Caesar, and subordinated to Syria ruled by proconsul. About a year before Christ was baptized Tiberius had appointed Pontius Pilate the sixth procurator, and he remained in office until after Christ's death. Pontius Pilate obtained this office because he had married the vicious granddaughter of Augustus; her profligate mother, daughter of

Augustus, was one of the most infamous profligates of a profligate age. Strange it is that the New Testament is the only history that speaks a good word of either Pilate or his wife. In its fidelity as history, it neither omits the blemishes of its saints, nor withholds, when due, praise to the most wicked.

The military headquarters of the procurator was Caesarea, built by Herod the Great. But the turbulence of Jerusalem often required his presence in that city, particularly at the three great feasts. Pilate had already steeped Jerusalem in blood and had been forced by pressure of the Jews to withdraw the idolatrous Roman eagles from the holy city. (See Josephus, *Antiquities,* Book XVIII, Chapter 5, Section I.) It was probably on this occasion that Pilate "mingled the blood of Galilean Jews with their sacrifices" in the Temple, to which our Lord later referred, at Luke 13:1-2. This Pilate, already at bitter feud with the Jews, was Roman ruler of Judea, Samaria, and Idumea, when John commenced his ministry.

At the same time Herod Antipas, who later beheaded John, and mocked our Lord at his trial, was tetrarch of Galilee and Perea. At the same time Herod Philip II was tetrarch of Iturea and Trachonitus, and Lysanias was tetrarch of Abilene. At Jerusalem the infamous Annas, and his son-in-law, Joseph Caiaphas, were both high priests, contrary to Jewish law, but by Roman appointment. We shall see our Lord, some three and a half years later, brought before them both. These references of Luke enable us to understand the world political and ecclesiastic conditions under which the ministries of John and our Lord commenced.

The place is at the fords of the Jordan near Jericho. Later we see John at other places, higher up the Jordan, but never in the cities—always in the desert places. This fact alone demonstrates that John is not officiating as a priest of the Old Testament in either synagogue or temple, but as a reformer prophet of the new dispensation.

John's dress, diet, and habits. "Now John himself had his

raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey." The angel who announced his coming declared, "He shall drink no wine nor strong drink" (Luke 1:15). He fasted often, and taught his disciples to fast (Matt. 9:14; Mark 2:18; Luke 5:35). Our Lord himself said of him, "He came neither eating nor drinking," and adds, "but what went ye out to see? A man clothed in soft raiment? Behold, they who are gorgeously apparelled and live delicately are in kings' courts (Luke 7:25).

You must understand that *"the locusts"* eaten by John were not fruits of the tree, "honey-locust," but migrating grasshoppers, a common enough food with many eastern people, and permitted as food by Jewish law (Lev. 11:21-22).

His enduement for service. "He was full of the Holy Spirit from his mother's womb" (Luke 1:15), and like Jeremiah (Jer. 1:5) and Paul (Gal. 1:15) and his Lord (Isa. 49:5), he was "set apart" to his office from his mother's womb. Indeed, he was the only child known to historic records who, before he was born, "leaped with joy" spiritual (Luke 1:44).

His preparation. Our only record is: "And the child grew, and waxed strong in spirit, and was in the desert until the day of his showing unto Israel."

He was no product of the schools, either secular or rabbinical. He derived his knowledge from neither synagogue nor Temple, but was wholly taught by God. We have no information of the character of his necessarily profound meditations in his thirty years of desert life. The preparation was long, silent, and solitary. But he shook the world in his few months of public ministry.

After what order was he a prophet? The record is clear. The order was as unique as the order of his Lord's priesthood. Malachi says, "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come." This prophecy made a profound impression on the Jewish

mind, as is evident from several New Testament incidents. It was a Jewish custom to place a chair for Elijah at the family feast following the circumcision of a child. If the chair was so placed when John was circumcised, they ought to have placed the baby in it, for behold, Elijah had come. Our Lord says expressly that John was the promised Elijah (Matt. 17:10-13; Mark 9:11-13). John himself disclaims being Elijah, that is, in a literal sense (John 1:21), but the announcing angel explains "He shall go before his face, in the spirit and power of Elijah" (Luke 1:17). Indeed, Elijah himself appears on the scene at the transfiguration of our Lord (Matt. 17:3). Elijah was by far the most dramatic of the Old Testament prophets, in his garb, in his desert life, in the abrupt entrances on the stage of life and sudden exits, in the long silences, in the great issues of reformation suddenly thrust for instant decision on the king and people. The resemblance between Elijah and John is every way striking. If Elijah had his weak Ahab and relentless Jezebel, John had his weak Herod Antipas and vindicative Herodias. If, through terror of Jezebel, Elijah flees and despairs, so John, in a dungeon, apprehensive of the "convenient day" of Herodias, falls into doubt.

THE COMMISSIONS OF JOHN THE BAPTIST

His commission as Elijah. Malachi says, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse" (Mal. 4:6). To this the announcing angel refers, at Luke 1:17. The question arises, what is the exact meaning of the passage? Does it imply an alienation between parents and children, which John's mission is to remove by restoring proper parental love and care toward their children and proper filial regard and reverence for parents, according to the reciprocal obligations of the Fifth Commandment, and on the line of Paul's precepts—"fathers, provoke not your children to wrath, bringing them up in the nurture and

admonition of the Lord," and "children, obey your parents in the Lord"? If so, it was a mighty mission, for the earth is already cursed when these reciprocal obligations are disregarded, to the moral destruction of the family. If so, the passage becomes a golden text in all Sunday school movements. In my early ministry I so used it as a text before the Sunday School Convention of Texas assembled at old Independence. In my sermon I stressed the growing evil of race suicide, the fashionable mothers depriving their children of maternal love and care in order to attend the calls of a worldly, frivolous society, and the modern absorption of fathers in business which led them to disregard the spiritual welfare of their children.

But if this be the meaning, we fail to find this important matter the theme of special discussion either by Elijah or John. But, perhaps, the marginal reading of the revision conveys the true idea, "Turning the hearts of the fathers, with the hearts of the *children*" toward God, and not toward each other, and "turning the disobedient to the wisdom of the just." This last accords with the preaching of both Elijah and John, and lifts their commission from the fifth to the first commandment.

His commission as the messenger of the Temple visitor: "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like the refiner's fire, and like fuller's soap; and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness." When men who remembered the glory of Solomon's Temple lamented the comparative insignificance of Zerrubbabel's Temple, the prophet Haggai assured them that the glory of the latter house should exceed the glory of the former

house, because to it "The Desire of all nations should come." Now, John is the messenger who prepares the way for the Messiah to come suddenly to his Temple. That John did prepare the way for the Messiah's searching and purifying visit to his Temple is evident from John 2:13-17.

His commission as the voice and the grader of the highway to God, Isaiah 40:1-11. This passage of Isaiah is the most important of the Old Testament forecasts of John, and perhaps it is the least understood in its richness. On it observe:

(1) It is the beginnnig of the Old Testament Book of Comfort. Commencing with the fortieth chapter, the last twenty-seven chapters of Isaiah, treating of the Messiah's advent and mission constitute the Old Testament Book of Comfort, as John 14-17, treating of the Holy Spirit's advent and mission, constitute the New Testament Book of Comfort.

Isaiah's paragraph commences: "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned." The voice of John the Baptist is the response to this command to comfort.

(2) Therefore he is a preacher of the gospel, which means "good tidings"—"O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!" (Isa. 40:9). Hence, as soon as John's voice broke the prophetic silence of 400 years, Mark, in his first sentence drives down the corner post that establishes the starting point of the New Dispensation: "The beginning of the gospel of Jesus Christ, the Son of God." And when our Lord comes up to Mark's corner post, he puts up this discriminating signboard: "The law and the prophets were *until John, and since that time* the kingdom of heaven is preached and all men press into it."

What a pity that our pedobaptist brethren cannot lay aside their Old Testament colored glasses, and our Campbellite brethren lay aside their Pentecostal delusion concerning the kingdom, which mistakes the Spirit's advent for the Messiah's advent, and both of them with unveiled faces behold Mark's corner post and our Lord's signboard!

(3) Observe John's grading of the King's highway of Holiness (Isa. 40:3-5). In this connection observe also the relevance of the Septuagint rendering of Isaiah 35:1, "The waste places of the Jordan shall be glad," or as a great scholar puts it: "The banks of the Jordan shall rejoice because of them," i.e., because of John and Jesus.

The same great chapter of Isaiah also says of John's highway: "And a highway shall be there, and a way, and it shall be called the way of holiness; and the unclean shall not pass over it; but it shall be for the redeemed; the wayfaring men, yea fools shall not err therein. No lion shall be there nor shall any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk there. And the ransomed of Jehovah shall return and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."

His commission as friend of the bridegroom. "He that hath the bride is the bridegroom; but the friend of the bridegroom that standeth and heareth him rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full." The New Testament represents our Lord as the bridegroom of the church in the divine purpose (Eph. 5:25-26) and at his first advent (Matt. 9:15; John 3:29) and at his final advent (Matt. 25:1-13; Eph. 5:27; Rev. 19:6-9).

In our context, "the friend of the bridegroom" is not what we call the "best man," or first male attendant, who attends to the business matters and arranges the details of a marriage.

It has a much higher meaning, to wit: the evangelist who, through his preaching, espouses the lost sinner to his Saviour. As Paul expresses it: "For I espoused you to one husband, that I might present you as a pure virgin to Christ" (2 Cor. 11:2).

"The friend of the bridegroom" is even more than the officiating clergyman, who merely performs a marriage rite, without having had anything to do with bringing the groom and bride into loving relations. His business is to "make ready the people prepared for the Lord." Through his preaching the sinner is convicted of sin, and then through contrition led to repentance, and then through faith, is mystically united to Christ.

The idea is somewhat presented in the mission of Abraham's servant (Gen. 24), who went to Haran to seek a wife for Isaac. He faithfully negotiated the business of his mission, and brought Rebekah to Isaac.

In this touching story, in which the old servant set forth in a matchless plea the worthiness of his master, Abraham, and the desirableness of his son, Isaac, so winning Rebekah to leave her father's house and to accept Isaac as a husband, Edward Eggleston, in the *Circuit Rider,* makes his preacher take a theme: "I have come to seek a bride for my Lord," and so happily expounds it that a brilliant but worldly young lady arose at once, laid aside all her jewels, and openly professed faith in the glorious Saviour so faithfully presented by the preacher. What, then, every evangelist does in individual cases, John the Baptist did on a large scale, introducing and uniting a lost world to a gracious Saviour. To the sinner he said, "Behold the Lamb of God that taketh away the sin of the world!" How gloriously he presented the excellencies of the Saviour appears from the record, and suggests to every preacher a great lesson on how to present acceptably and savingly the Saviour to the sinner. We must not, therefore, understand John's mission as stern and sad, but full of joy.

His commission to give the knowledge of salvation in the remission of sins (Luke 1:77). On many accounts we should stress this point, because a modern denomination insists that God's "law of pardon" was not announced until the first Pentecost after Christ's resurrection.

It was not Peter, in Acts 2:38, who first promulgated this law of pardon. The honor belongs to John the Baptist.

In my early ministry I held a debate with a preacher who affirmed that the kingdom of heaven was not set up until this day of Pentecost, and then in Acts 2:38 was the law of pardon first promulgated. I asked him these questions:

(1) What did Christ give to Peter? He said, "The keys of the kingdom."

(2) Did Peter have those keys on that Pentecost? He answered, "Yes."

(3) Did God then and there build a kingdom to fit the keys, or were the keys made to fit the kingdom?

(4) Did Peter, using the keys, open the door of the kingdom that day? He said, "Yes."

(5) Did he open it from the inside or from the outside? If from the inside, was not Peter in it? If from the outside, when and how did Peter himself get in?

(6) And if from the outside, when the 3,000 were added to them, did that leave them on the outside?

(7) Did Peter open the Jew door that day, and what door did he open in Acts to 10:43? And if Acts 10:43 was the Gentile door, why did he [that preacher] not look there for the law of pardon to Gentiles, and why did he, a Gentile, deify the Jew door, Acts 2:38?

(8) And what about the door that John the Baptist opened in Luke 1:77?

His commission to announce the antecedent withering work of the Spirit. "The voice of one saying, Cry, And one said, What shall I cry? All flesh is grass, and all the goodness

thereof is the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth, but the word of God shall stand forever."

On this text Spurgeon preached a great sermon. He said, "The command to John was to speak *comfortably* to Jerusalem" (Isa. 40:1-2). And John asked, in order to speak comfortably, "What shall I cry?" And the strange answer comes: "Cry that all flesh is grass, and the grass withereth and the flower fadeth." That is, before you get to the comfort, the carnal nature must wither, then comes the spiritual nature, which abideth forever.

Therefore John said to fleshly Israel: "But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth, therefore, fruit worthy of repentance and think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham. And even now the ax lieth at the root of the trees: every tree, therefore, that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:7-10). This is John's sermon on the necessity of regeneration.

This last commission of John leads up to a thorough discussion of the great staple of his preaching, "Repentance toward God on account of sin."

QUESTIONS

1. What is the time in our era when John commenced preaching?
2. Show how Luke, in a characteristic way, collates this date with the political and ecclesiastical conditions of the world.
3. What was the place of John's first preaching?
4. Describe his dress, diet and habits.
5. What of his enduement for service?
6. What of his preparation for service? Answer negatively and positively.
7. After what order was he a prophet, and what is the parallel between John and Elijah?

8. What was John's commission as Elijah?
9. Which of the two meanings of this commission seems best to fit the work of John and Elijah?
10. What of his commission as the messenger of the great Temple visitor?
11. What was his commission as the voice and grader of the highway of God?
12. What the Old Testament book of comfort, and the New Testament book of comfort?
13. Describe how Mark and our Lord marked the beginning of the new dispensation.
14. What of the Septuagint rendering of Isaiah 35:1, and its application to John's ministry?
15. What of the description of the highway in that chapter, graded by John?
16. In his commission as "friend of the bridegroom," does it mean that he was only what we call "the best man," or does it mean the same as the officiating preacher, or does it mean something higher than both? If so, what, and explain.
17. Illustrate by the remarkable history in Genesis 24.
18. Describe the Methodist preacher's sermon on that chapter.
19. What of John's commission with reference to remission of sins, and why should we stress this point?
20. Give the several questions propounded in a debate, where the affirmation was made that the kingdom of heaven was set up on the day of Pentecost, and the law of pardon then and there promulgated.
21. What of his commission to announce the antecedent withering work of the Holy Spirit?
22. Describe Spurgeon's sermon on this text.
23. Quote John's sermon on the necessity of regeneration.

XIII

THE NATURE, NECESSITY, IMPORTANCE, AND DEFINITION OF REPENTANCE

In the preaching of John the Baptist we come to the words "repent" and "repentance," and here, as well as elsewhere, we may at length consider the whole Bible doctrine of repentance. We will find that great prominence is given in the Bible to the duty of repentance. It is a staple of preaching and teaching in both Testaments. Among the noted Old Testament preachers of repentance may be named Enoch, Noah, Moses, Samuel, Elijah, Isaiah, Jeremiah, Daniel, Hosea, Jonah, and Malachi. The more noted of the New Testament preachers of this doctrine are John the Baptist, our Lord himself, Peter, Paul, and John, the apostle. The universality of the obligation to repent was announced by Paul at Athens in these words: "God now commandeth *all men everywhere* to repent" (Acts 17:30). Of the necessity of repentance, our Lord himself declares, "Except ye repent, ye shall all likewise perish" (Luke 13:3).

It may be observed that all of God's commandments are not of equal importance. Our Lord himself mentions one as the "first great commandment." A mistake in obedience to some of these commandments is not necessarily fatal. For example, a penitent believer may make a mistake about baptism. He may honestly intend to be baptized, and yet, through a false education, he may not have obeyed the commandment of God as to the act and design and administrator of this ordinance. This mistake is not fatal, because God has not made baptism essential to salvation, but salvation essential to baptism. But

we cannot make a mistake as to repentance with like impunity.

No matter how much one may desire to repent, nor how often he may resolve to repent, unless he actually repents he is lost, because God has made repentance a prerequisite to eternal life.

Another fact suggests its great importance. Paul declares it to be one of the first principles of the oracles of God (Heb. 5:12; 6:1). The first principles in any science are valuable because they are fundamental, that is, knowledge of them is essential to further progress in that science. So Paul argues in the scriptures cited. He complains that he must go back and teach them again the first principles before they are ready to go on unto perfection. Fundamental means "pertaining to a foundation," and in one of the scriptures cited Paul says, "Not laying again the foundation of repentance from dead works." This not only implies the fundamental character of repentance, but its permanence. Indeed, this foundation can never be laid but once. Following his hypothetical argument the apostle shows that if a regenerated man should fall away it would be impossible to renew him again to repentance, so that this work once done is done once for all. The reader will understand me in this to refer to that primary repentance which precedes and induces the faith which saves the soul. A Christian may often repent.

One cannot build a big house on a little foundation. The relation of a foundation, therefore, to its superstructure is quite important. The size, weight, and durability of the latter depend on the depth, breadth, and solidity of the former. Hence it is never wise to economize in foundations. Our Lord illustrates the value of the foundation at the close of his Sermon on the Mount, both positively and negatively, in the following language; "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man,

which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these saying of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it" (Matt. 7:24-27). The same value appears in David's inquiry: "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3). Those vain imaginations which have no foundation in fact are called air castles. From their insubstantial nature may be inferred the little value of a profession of personal religion not bottomed on repentance.

Repentance appears further as a first principle in that it is the required preparation for the reception of Christ. The work of John the Baptist is the most illustrious example of repentance as a preparatory work. John is called the harbinger, or forerunner, of our Lord, and was commissioned to "prepare the way before him and make ready a people prepared for him" (Matt. 3:3). This he did by "preaching repentance" (Matt. 3:2). The nature of his work as a preparation was foretold by both Isaiah (40:3-8) and Malachi (3:1). The following words of Isaiah in a striking figure foreshow a part of the characteristics of repentance: "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain" (Isa. 40:4). Elsewhere he uses the following words: "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people" (Isa. 57:14); "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10). All the import of these figures can be expressed in the one word "grading," so that the work of John the Baptist was compared to the grading

of a highway over which Christ was to come to his people. The value of such work in the material things indicated by the figure is sufficiently attested by those movements of ancient skills, the Roman and Peruvian roads, and the modern railroads. Jeremiah presents the same thought negatively by combating the evil results of impenitence to walking in a way not "cast up" (Jer. 18:15). We may describe, therefore, the folly of trying to be a Christian without repentance, by this similitude: An engineer trying to run a train of cars through the woods, over the mountains, across rivers and ravines, where there are no prepared tracks. But the richness of prophetic description was not limited to one figure. We find Isaiah turning in the same connection from the figure of grading to one of agriculture, expressing thereby the same preparatory nature of John's work. The image employed is that of burning the grass off a field (Isa. 40:6-8). John's preaching subsequently fulfilled this figure, of withering the grass of the flesh, in the most striking manner, by destroying all hope of fitness for the kingdom of God based on fleshly descent from Abraham (Matt. 3:9). Both Hosea and Jeremiah employ the agricultural figure, showing the preparatory nature of repentance. The words of Jeremiah are: "For thus saith the Lord to the men of Judah and Jerusalem: Break up your fallow ground and sow not among thorns." According to this figure we may express the folly of trying to be a Christian without repentance, under the similitude of a farmer expecting to reap a harvest from seed sown in a field whose stubble and thorns had not first been burned off and whose sod had not been broken. Our Saviour aptly describes the outcome of the folly of omitting this preparatory work in the parable of the sower, where he compares such people to stony, thorn-poisoned, path-trodden ground which brought forth no fruit.

Mark emphasizes the preparatory work of repentance by calling John's preaching of it "The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1), and Luke by the

declaration, "The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it" (Luke 16:16). This is varied somewhat in Matthew's statement: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12).

The foregoing figures and images touching the nature of repentance enable us to express its relation to eternal life in the statement that it is an essential prerequisite to salvation to all subjects of gospel address.

Philosophically considered, repentance must precede faith. As a sick man must be convinced that he is sick before he will turn to a physician, or take his medicine, so the carnal mind must be withered before the renewed mind can be superinduced. This precedence is proved also from the Scriptures. John the Baptist put repentance before faith (Acts 19:4); so did our Lord (Mark 1:15); and Peter (Acts 2:38-41); and Paul (Acts 20:21; Heb. 6:1, 2; 2 Tim. 2:25). Indeed, there is no passage in the New Testament, naming both faith and repentance, in which faith comes first.

From the discussion so far we may sum up the nature, necessity and importance of repentance in the following brief statement: It is a staple of preaching in both Testaments. It is of universal obligation. It is a first principle of the gospel. It is fundamental and vital, being prerequisite to salvation. It is to personal religion what the clearing and breaking up of new ground is to a harvest, what the foundation is to a house, what the grading is to a highway, what the initial point is to a survey. It is the boundary between the covenants. It is the killing which precedes the making alive. It is that conviction of sickness which turns the sick man to the physician.

We may then say of the preacher who dares to leave out repentance in his preaching, that he leaves out one-half the terms of salvation and vitiates the other half; that he builds only air castles; that he vainly attempts to run the gospel

relief train where there is no prepared track; that he commends the doctor to well people; that he baptizes raw sinners and whitewashes the carnal nature; that he sows among thorns and in stubble land, in stony ground and on underlying rocks. We may also say of the preacher who minifies this doctrine that he thereby minifies the necessity for Christ; hence dwarfs the Redeemer himself. It is little sick—little physician; little sinner—little Saviour. It must be evident, therefore, that it is the duty of every preacher of the gospel to preach repentance just as often, and with as much emphasis, and to as many people, as he preaches faith. As illustrative of the value of such preaching it may be justly said of all the great preachers, like Spurgeon, Bunyan, Whitefield, Moody, Jonathan Edwards, and, indeed, all who have been successful in winning souls to Christ, that they all laid great and frequent stress on the duty of repentance. From all these things it certainly ought to follow that preachers at least should have clear conceptions of the meaning, place and relations of repentance. Usually, however, they have not these clear conceptions. Many cannot define the term. If a thousand were asked to write out in succession a definition in the fewest possible words, but few of them would give the right definition, and there would be great vagueness, variety and contradiction in the others. It is proper to state a few examples of variant definitions given by prominent people:

Sam Jones: "Quit your meanness."

D. L. Moody: "Right about face."

Alexander Campbell: "Reformation."

The Romanist Bible (rendering Matt. 3:2): "Do penance."

A. W. Chambliss: "Godly sorrow for sin."

Our common version, in Matthew 27:3, makes it equivalent to "Remorse of conscience."

Many speakers and writers: "Restitution."

M. T. Martin: "Knowing God and turning from dead works."

Such variations in definitions (and many others might be added) sufficiently indicate the necessity of a closer study of this doctrine in the New Testament than is ordinarily given to it. Here it is important to observe that the New Testament was written in Greek. Happily for us, we find in one brief paragraph in 2 Corinthians 7 a number of terms covering the whole ground.

The verb, *lupeo,* to grieve, to make sorry.

The noun, *lupe,* grief, sorrow.

Lupe tou kosmou, a phrase signifying "worldly sorrow."

Lupe kata theon, another phrase meaning "godly sorrow."

The verb, *metamelomai,* to regret.

The noun, *metanoia,* repentance.

The adjective, *ametameletos,* not regrettable.

In this context, and elsewhere, our common version renders *metamelomai,* "repent." As the instances of its use in the New Testament are few, I now cite every one:

Matthew 21:29: "Afterward he repented and went."

Matthew 21:32: "Ye repented not afterward, that ye might believe him."

Matthew 27:3-5: "Judas repented himself . . . and went and hanged himself."

2 Corinthians 2:8: "I do not repent, though I did repent."

Hebrews 7:21: "The Lord swear and will not repent."

A better rendering, perhaps, in every case of this usage would be obtained by substituting the word "regret." "Repent" is an inappropriate rendering for this verb, because, first, *metamelomai* does not express the full idea of New Testament repentance. For example, Judas repented and went and hanged himself, but "repentance is unto life," and it is worldly sorrow that worketh death. Second, because there is another term always employed in expressing New Testament repentance. That other term is the noun, *metanoia,* from the verb, *metanoeo.* I cite for the benefit of the reader every New Testament use of the verb, and ask him to look at each reference

and note its application to our doctrine. Matthew uses the term five times, as follows: 3:2; 4:17; 11:20-21; 12:41. Mark twice: 1:15; 6:12. Luke ten times in his Gospel: 10:13; 11:32; 13:3, 5; 15:7, 10; 16:30; 17:3-4, 30. In Acts five times more: 2:38; 3:19; 8:22; 17:30; 26:20. Paul once: 2 Corinthians 12: 21. John eleven times: Revelation 2:5, 16, 21-22; 3:3, 19; 9: 20-21; 16:9, 11. Thirty-four times in all. Matthew uses the noun three times: 3:8, 11; 9:13. Mark twice: 1:14; 2:17. Luke five times in his Gospel: 3:3, 8; 5:32; 15:7; 24:47. Six times in Acts: 5:31; 11:18; 13:24; 19:4; 20:21; 26:20. Paul seven times: Romans 11:4; 2 Corinthians 7:9-10; 2 Timothy 2:25; Hebrews 6:1, 6; 12:17. Peter once: 2 Peter 3:9. In all, twenty-four. We thus observe that this term, as a noun or verb, is employed fifty-eight times in the New Testament, occurring in books by Matthew eight times; Mark four times; Luke twenty-six times; John eleven times; Peter one time; Paul eight times; and in every instance refers unmistakably to the New Testament doctrine of repentance, and to nothing else.

It should be noted also carefully that repentance is declared to be the product of godly sorrow, *lupe kata theon;* and that it always ends in salvation, eternal life (Acts 11:18; 2 Cor. 7: 7-10). Hence it follows that repentance is always *ametamele-tos,* "not regrettable." This adjective is compounded from the verb *melein* and the preposition, *meta,* and the privative parti-cle *a.*

We advance in our knowledge of *metanoeo,* to repent, and *metanoia,* repentance, by considering that there is a Greek noun, *nous,* the mind. There is also a Greek verb which tells what the mind does—*noeo,* to think, perceive, understand. Then there is the preposition, *meta,* which, in composition with *moeo,* expresses the idea of change, transition, sequence. There-fore, we may say that *metanoeo* always means "to think back, to change the mind," while the noun, *metanoia,* always means afterthought, as opposed to forethought, change of mind. We

may, therefore, give as the one invariable definition of New Testament repentance that it is a change of mind, from which it is evident that its domain is limited. It is necessarily internal, not external.

The necessity for its universal application as a prerequisite to Christian character and life lies in the fact that the carnal mind, which is the normal mind of fallen man, is enmity against God, not subject to his law, neither indeed can be. To be carnally-minded is death, since they that are in the flesh cannot please God. Hence, from enmity against God, repentance is a change of mind toward God. It is a reversal of, or turning upside down, the carnal mind. Perhaps one may say this makes repentance the equivalent of regeneration. My reply is that our exercise of both repentance and faith is but the underside, whose upper or divine side is called regeneration. This fact explains how repentance is a grace. Hence the saying, "Jesus Christ was exalted a Prince and Saviour to give repentance to Israel," and "God hath granted to the Gentiles repentance unto life."

We are now prepared to show *seriatim* the folly of the false definitions cited. First, worldly sorrow, or remorse of conscience, cannot be repentance because of its origin and end. It is from the world and worketh death. For example, Judas; for illustration, Byron's "Scorpion Girt with Fire:"

> So do the dark in soul expire,
> Or live like scorpion girt with fire;
> So writhes the mind remorse hath given;
> Unfit for earth, undoomed for heaven,
> Darkness above, despair beneath,
> Around it flame, within it death.

Second, godly sorrow is not repentance, for it worketh repentance, and we may not confound the producer and the product. For example, the Bible says, "Tribulation worketh patience," and one would not say, "Tribulation is patience." So neither should we say, "Godly sorrow is repentance."

Third, Sam Jones' definition, "Quit your meanness," is not to repent, for that is only one half and a negative half at that, of Campbell's definition, "Reform." Isaiah gives both halves thus: "Ceasing to do evil and learning to do well." But neither the one nor the other is a definition of repentance, since reformation is the "fruit meet for repentance," so well stated in the following scriptures: "Bring forth therefore fruits meet for repentance" (Matt. 3:8). "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, we have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the tree; every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire. And the people asked him saying, What shall we do then? He answered and said unto them, he that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also the publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3:8-14). "So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way and from the violence that is in their hands" (Jonah 3:5-8). "For behold this selfsame thing, that ye sorrowed after a godly sort, what

carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter" (2 Cor. 7:11). "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow" (Isa. 1:16-17). "Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them and found it fifty thousand pieces of silver" (Acts 19:19).

Fourth, acknowledging a fault or saying we are sorry is not repentance, though repentance leads naturally to confession of sin, as appears from the fact that John's penitents were baptized "confessing their sins," and from what is said of the Ephesian penitents (Acts 19:18): "And many that believed came and confessed and showed their deeds."

Fifth, Mr. Moody's definition, "Right about face," is not repentance, for that is conversion in literal import. In the divine influence originating it, conversion precedes repentance as thus expressed by Jeremiah 31:19: "After that I was turned I repented." But in our exercise it follows repentance, as expressed by Peter, "Repent and be converted" (Acts 3:19).

Sixth, "Do penance." The Romanist translation of Matthew 3:2 conveys an idea antipodal to repentance. Repentance is internal. Doing penance is external. Repentance deals directly with God; penance obeys an earthly priest. Penance inflicts punishment on the flesh. Repentance turns the spirit lovingly to God.

Seventh, restitution is not repentance, but only one of its ripest fruits. Zaccheus well illustrates this in his words to Christ: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8).

Eighth, M. T. Martin's definition, "Knowing God and turning from dead works," is not a definition of repentance, and without a clear explanation is misleading as an equivalent. The idea of this so-called definition is derived from two scriptures, to wit: "Repentance from dead works," (Heb. 6:1) and "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). In this latter scripture the definer assumes that "knowing God" is repentance, and "knowing Jesus Christ" is faith. The assumption is more plausible than correct. In effect it changes the scriptural order of repentance and faith, for we cannot know the Father except through the Son, which under the definition would make us get to repentance only through faith. Moreover, if knowing the Father and the Son as a means to eternal life must have an equivalent, it would be more exact to make faith the equivalent of both. But, arguing logically, the true equivalent of the "knowing" in this case is eternal life, and as the life is a result, so must knowing, its equivalent, be a result; and as the life results from faith, so must the knowing, its equivalent, so result. The liability to abuse arising from making the phrase "knowing God" a definition of repentance, and the phrase, "knowing Jesus Christ" a definition of faith, lies in the common misconception of the import of the word "know" in variant Bible usage. It is often employed to express the idea of approbation rather than information. There is no eternal life in the knowledge that stops at mere information. The demon said to Jesus, "I know thee, who thou art, thou Holy One of God" (Mark 1:24). And James also says, "The demons also believe and tremble." It is therefore not so much information which men need as a renewed mind. The fact is both notable and significant, that those who most insist on knowing God as a definition of repentance are those who most minify its importance, preach it seldom and virtually make it equivalent to a mere intellectual perception logically resulting from a clear statement of a truth.

Ninth, benevolence is not repentance, though surely an accompaniment or fruit of it. A man once said in my hearing, "I can do more repentance with a barrel of flour and a side of bacon than was ever found at a mourner's bench." If this statement could be construed to mean that true repentance evidences itself more in deeds of charity to the needy than in mere bemoanings of one's self, whether at or aside from a bench, it might claim some merit, but it is not fairly susceptible of such construction; hence is faulty at both ends. The sneer at the mourner and the affirmation that one repents by deeds of charity are alike unscriptural. Yea, they both embody deadly heresies. From the first as a root, two baleful branches shoot out, to wit: One, that we may cultivate the carnal mind into a Christian mind by a process of giving; the other, that we may atone for sin by subsequent benefactions. Both are antipodal to repentance, in that it signifies a supernatural renewal of the mind and leads to faith, which lays hold on substitutionary atonement.

It may be said that there is in the most of these false definitions either such an element of truth, or such nearness to truth, that the heresy is dangerous, because plausible. It is important to account for this looseness in definition. The average mind is not given to analysis, and hence, judging from phenomena alone, illogically blends or interchanges cause and effect, attributes manifestations to wrong causes, or confounds things externally similar but internally dissimilar. This may be illustrated by any one of the false definitions cited. For example, the external symptoms of remorse, or worldly sorrow, and godly sorrow, may easily be confounded by a superficial judge. Even Dr. Adam Clark evinces great lack of discrimination by finding hope of salvation in the case of Judas, because under the promptings of remorse he threw down the blood money, saying, "I have betrayed the innocent blood." So through the ages, over-sanguine and sympathetic temperaments have been accustomed to deduce most unwarranted in-

ferences from the remorse of the ungodly manifestations in a dying hour, and particularly in the case of criminals about to be executed. Herein consists one of the excellencies of the divine judgment. It is not according to appearances.

Again, because godly sorrow, the mediate agent of repentance, and confession, conversion, reformation and restitution, its unfailing results, all have external visibility; while repentance, itself being internal, is inscrutable, it is quite easy for one who judges by the sight of his eyes, to miscall any one of them repentance. We may get somewhat nearer to the heart of this matter by noting the fact that, if from a given sentence you erase a word and substitute an alleged definition therefor, the definition, if accurate, will not only invariably make good sense, but will also certainly convey the true sense, while a false definition so substituted will not likely make good sense, and will certainly change the original meaning. For illustration, suppose we write on a blackboard this sentence: "The gifts and calling of God are without repentance," then erasing the word "repentance," substitute therefor successively the ten false and the one true definitions heretofore given, and see which one not only makes the best sense, but conveys the original sense. In trying this experiment it must be remembered that in this sentence "without repentance" refers to God, and not to the one who receives, or who is called.

The gifts and calling of God are without worldly sorrow, that is, on his part.

The gifts and calling of God are without godly sorrow, that is, on his part.

The gifts and calling of God are without quitting his meanness.

The gifts and calling of God are without reformation, that is, on his part.

The gifts and calling of God are without conversion, on his part.

The gifts and calling of God are without his doing penance.

The gifts and calling of God are without restitution, that is, on his part.

The gifts and calling of God are without his knowing God and turning from dead works.

The gifts and calling of God are without benefactions.

Here let us substitute the true definition, "The gifts and calling of God are without a change of mind," which means what? That God never takes back what he gives; that he never reconsiders when he calls. That if he gives one eternal life all the devils in hell can never pluck it away; that if he calls one unto eternal life, that calling will insure every other step in the process of salvation. The same thought is expressed in that other scripture, which says of God, "He is without variableness or shadow of turning," or that other scripture which declares him to be "the same yesterday, today and forever." It follows that this scripture teaches the doctrine of the final preservation of the saints, based upon the unchangeableness of the divine purpose.

QUESTIONS

1. What prominence is given in the Bible to the duty of repentance?
2. Mention some noted Old Testament preachers of the doctrine; some New Testament preachers.
3. What says Paul about the universality of the obligation?
4. What says our Lord of its necessity?
5. Are all God's commandments of equal importance?
6. Is a mistake about baptism fatal? Why not?
7. A mistake as to repentance? Why?
8. What other fact suggests its importance?
9. State the value of first principles in any science.
10. What is the meaning of fundamental?
11. Cite a scripture which calls repentance a part of the foundation of Christian doctrine.
12. Can one build a big house on a little foundation?
13. State the relation of a foundation to its superstructure. Is it wise to economize in foundations? How does our Lord illustrate the value of the foundation? How David?
14. What do we call these vain imaginations which have no foundation in fact?
15. What then is the value of a profession of religion not bottomed on repentance?
16. How else does it appear that repentance is a first principle?

17. Illustrate this by the work of John the Baptist.
18. What prophets foretold the nature of John's work?
19. Cite Isaiah's words foreshadowing a part of its characteristics.
20. Elsewhere what words?
21. What one word expresses all this work?
22. Apply this to ancient Roman and Peruvian roads and to modern railroads, showing its utility.
23. Cite the words of Jeremiah showing the evil results of impenitence, by comparing it to walking in a way not cast up.
24. What similitude, therefore, describes the folly of trying to be a Christian without repentance?
25. What agricultural figure does Isaiah also employ to express the nature of this preparatory work?
26. How did John's preaching fulfil this figure of "withering the grass" of the flesh?
27. How did other prophets extend the agricultural figure, showing the preparatory nature of repentance?
28. According to this figure what similitude expresses the folly of trying to be a Christian without repentance?
29. How does our Saviour describe the outcome of the folly of omitting this preparatory work?
30. In what way does Mark emphasize the preparatory work of repentance? How Luke? How Matthew?
31. What then may we say of the relation of repentance to eternal life?
32. Why, philosophically, must repentance precede faith?
33. Prove this precedence from the scriptures.
34. Is there any passage in the New Testament containing both terms in which faith comes first?
35. From the discussion so far, sum up the nature, necessity and importance of repentance.
36. What can you say of the preacher whose preaching leaves out repentance?
37. Of the one whose preaching minifies it?
38. What, then, is every preacher's duty concerning this doctrine?
39. What may be justly said of all the great preachers who have been successful in winning souls to Christ?
40. What ought to follow from all these things?
41. Have they usually these clear conceptions?
42. Cite examples of variant definitions by prominent people.
43. Are you now willing to go into a New Testament examination of this fundamental and vital doctrine?
44. In what language was the New Testament written?
45. What Greek terms bearing on this subject are to be found in one paragraph of 2 Corinthians 7?
46. How does the common version render the verb *metamelomai* in this chapter?
47. Does it always so render this verb?
48. Cite every instance of its use in the New Testament.
49. How may you give a better rendering?
50. Why is "repent" an inappropriate rendering of this verb?
51. What is the other Greek term?

52. Cite every New Testament use of both the verb and the noun, noting its application to the doctrine.
53. What may be said of this use?
54. Of what is repentance declared to be the product?
55. In what does it always end?
56. What follows?
57. What other New Testament use of this adjective?
58. Tell us more about *metanoeo,* to repent, and *metanoia,* repentance.
59. Therefore what do these terms always mean?
60. What, then, is the one invariable definition of New Testament repentance?
61. How, then, is the domain limited?
62. Wherein lies the necessity of its universal obligation as a prerequisite to Christian character and life?
63. But does this make repentance the equivalent of regeneration?
64. What fact does this explain?
65. Show now *seriatim,* the folly of all the false definitions.
66. If from a given sentence we erase a word and substitute therefor an alleged definition, what follows?
67. Illustrate the folly of the false definitions given by a blackboard exercise on the sentence, "The gifts and calling of God are without repentance."

XIV

THE OBJECT OF REPENTANCE

It was recognized as impossible to embody in one discussion a well-rounded view of the doctrine of repentance. The first discussion closed with an illustration designed to impress the accuracy of the definition that repentance is a change of mind toward God, and to expose the inaccuracy of prevalent popular definitions. This illustration consisted in taking the sentence, "The gifts and the calling of God are without repentance" (Rom. 11:29), and substituting in turn the various so-called definitions in the place of the word "repentance," to determine which one made the best sense. Resuming the discussion at that precise point, attention is called to a possible objection based on the fact that the phrase "without repentance" in Romans 11:29, is but a rendering of the adjective *ametomeletos,* which is not derived from *metanoeo,* but from *metamelei.* If anyone should be disposed to consider that this fact impairs the force of the illustration, he may bring out the idea sought to be conveyed just as forcibly by using as a base some sentence which has in it unmistakably *metanoia.* For example, let the reader try the same procedure with Hebrews 12:17: "Esau found no place of repentance though he sought it carefully, with tears." Here it is important to observe that the repentance of this verse does not, as is commonly supposed, refer to an exercise of the mind of Esau. The sentence means that Esau found no place for a change of mind on the part of his father, Isaac, though he sought to change his father's mind with many tears. This change on the part of Isaac was im-

possible, notwithstanding he preferred Esau above Jacob, because he could not change the blessing pronounced on Jacob through divine inspiration. Hence the margin of the common version renders the passage, "Esau found no way to change Isaac's mind," thus harmonizing with Paul's version of the same matter as thus expressed: "And not only this, but when Rebekah also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth), it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:10-16). If, therefore, we want an illustration of confusion confounded, we have only to write Hebrews 12:17, erase the word "repentance," and substitute therefor successively the false definitions heretofore cited.

Here another objector may ask: If we define repentance as only a change of mind, does not that belittle a great doctrine? That depends on the "from what" and the "to what." Remember that the carnal mind is enmity against God, not subject to his law, neither indeed can be. To change that mind into love of God and subjection to his law is no small change. It is as difficult as to raise the dead or make a world. It calls for the exercise of supernatural, creative, omnipotent energy.

It still may be objected: How, then, can we repent, as a stream can rise no higher than its source? The answer is obvious. We cannot repent except by divine grace. Remember this scripture cited: "Jesus Christ was exalted a prince and a Saviour to give repentance," and remember also what has been stated, that the exercise of repentance on our part is but the

under side; the upper side is regeneration. We work out what God works in, both to will and to do according to his good pleasure, and therefore our "confession of faith" makes repentance a fruit of regeneration.

If it be objected again that according to this definition there is no element of sorrow in repentance, our reply is, etymologically and abstractly, no. But again, everything depends on "from what" and "to what." We should never forget the standpoint. Gospel repentance necessarily involves the idea of sorrow, because we repent from the standpoint of sin against the holy God, whose righteous law that sin has transgressed. Hence, like Job when he saw the Holy One, our convicted spirit cries out, "Behold, I am vile. What shall I answer thee? I will lay my hand upon thy mouth. . . . I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore, I abhor myself and repent in dust and ashes." This view makes clear the relation of repentance to godly sorrow.

Godly sorrow, or contrition, is God-wrought sorrow, that is, God is its author. This makes godly sorrow the result of conviction of sin. Conviction is the work of the Holy Spirit. Contrition is our exercise under conviction.

In referring to the Holy Spirit our Lord says, "When he is come he will convict the world of sin." The sinner's way, though leading to death, seems right to him until he is convicted that it is wrong. When so convicted, he changes his mind and thus godly sorrow worketh repentance. The Day of Pentecost furnishes a notable example of this order of procedure. On that day the Holy Spirit came down, enduing the disciples with power, and through their preaching convicted the Jews of sin. When these so convicted cried out, "Men and brethren, what shall we do?" Peter replied, "Repent ye." The phrase expressing this conviction is, "They were pricked in their heart." This fulfils an Old Testament prophecy. Jeremiah, in stating the nature of the new covenant, says, "I will put my laws into their mind and write them in their hearts."

Paul refers to the same thought when describing the conversion of the Corinthians: "Written not with ink but with the Spirit of the living God; not on tables of stone but in fleshly tables of the heart" (2 Cor. 3:3).

It is very important to observe just here that when we say that the carnal mind is enmity against God and that repentance is a change of mind toward God, we by no means intend to teach by the change alleged that the carnal mind itself is transformed, converted into a loving mind, because the carnal mind is inconvertible. It can never be made subject to God's law by any possible process. The change of mind is not the turning of one mind into another, as wheat is converted into flour, retaining its substance while changing its form, but it is a change by substitution. One thing takes the place of another radically different thing, as a child is said to be a changeling who in infancy was substituted for the true offspring that had first been removed. Only we must remember that in repentance the mind substituted for the carnal mind is a new creation. Ezekiel expresses that thought thus: "A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you a heart of flesh, and I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." Paul calls this the "putting off of the old man and the putting on the new man." Observe, however, that when speaking of repentance, or faith, as the under, or human side of regeneration, we do not mean that repentance alone expresses all the change set forth in the paragraphs from Ezekiel and Paul. Faith must be included to insure this full result. As our Articles of Faith declare, "Repentance and faith are inseparable graces wrought in our souls by the regenerating Spirit of God." We may well here be asked, "How then can we discriminate between the work of repentance and faith?" By recurring to the illustration of a changeling we may be able somewhat to discriminate. Repentance takes away the first

child; faith substitutes the other. The taking away is but preparatory, as John's preaching withered the grass of the flesh, utterly consuming any hope of fitness for the kingdom of heaven based on carnal descent from Abraham, to make them ready by faith to receive Christ. And so in Hebrews 8 Paul describes the changing of the covenants, "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." In other words, one is taken away as a preparation for the institution of the other, and this is equally a change. Having now considered somewhat in detail its nature and meaning, some attention will be given to the Object of repentance.

Paul discriminates sharply between repentance and faith, as to their respective objects, when he says, "Repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). Observe, therefore, that gospel repentance is only toward God, but as repentance is a general term, we must not forget that we may repent toward other objects. One may change his mind about multitudinous matters, from one thing or person to another thing or person. He may repent toward his earthly parents, toward death, toward shame. From this fact arises a liability to mistake one of these repentances for gospel repentance. Indeed, it is often done. A wild young man, away from home, has been stirred to tears by some preacher's description of the old homestead, and reflecting upon the grief and pain his disobedience has wrought in the parental heart, he is led by sorrow to change his mind toward his faraway parents. In this case, his repentance is toward his earthly parents, and may not have in it a single element of spirituality, in the gospel sense. Again, a profane, dissipated, and wicked man, when suddenly confronted with death, or threatened with exposure of his unrighteousness, is stricken with remorse, which leads to a change of mind as to the evil done, or rather its consequences. Here the repentance is either toward the horrors of apprehended death or toward the shame of being found

out. That we may be well guarded against this liability to mistake, it may be necessary to illustrate repentance of this kind.

Years ago a Texas paper recited a thrilling incident aboard a ship in the Gulf of Mexico. It was just after a gale. The passengers, rejoicing in the subsidence of the storm, were variously occupied, according to inclination or habit, some swearing, some drinking, some gambling. Suddenly the captain, his face white, his lips quivering, rushed into the cabin and startled the unprepared passengers with the awful announcement, "The ship has sprung a leak and will go down in five minutes!" The effect was instant and all-pervasive. The oath and ribald jest were arrested, half-uttered, on the lips of profanity; the drunkard dropped untasted the half lifted bottle; the gamblers threw down their unplayed cards and ignored the tempting gold they had staked on their game. All of them, panic-stricken, by one impulse, fell on their knees in prayer. They all repented toward sudden death. Now, if that ship had gone down, instantaneously engulfing all but one of that crew in a watery grave, and that one survivor had reported that all his shipmates died in the act of prayer, having each one "quit his meanness," their relatives at home would have deduced great hopes of their condition in eternity, and some preachers in funeral services would have preached their souls right into heaven. But, alas! for such repentance, such hopes, such preaching, in the light of subsequent facts. The history proceeds to say that while yet in their fear-prompted devotions the carpenter of the ship appears with the cheering statement that the pumps are lowering the water in the hold and the leak will soon be stopped. The effect of this assuring announcement was like that ascribed to the touch of a magician's wand. Devotion and panic depart together and wicked inclinations and habits resume their wonted sway. Indeed, the oaths are more frequent, the jests more obscene, on profanity's lips. The gamblers renew their interrupted game with doubled stakes

to make up for loss of time. The drunkard treats himself to an extra two fingers in compensation for his brief abstinence. We may call this "India rubber repentance," because it is like the schoolboy's hollow ball, which flattens under pressure but resumes its original form when the pressure ceases.

Mark Twain in a very humorous account of this method of getting religion gives us a second illustration, substantially after this fashion: He tells of three men lost in a snowstorm, wearily riding in a circle, until the increasing cold admonishes that they must have a fire or die, and how every match and every powder flash failed to ignite the wet boughs gathered by their benumbed fingers, and how at last the certainty of death called for a preparation for eternity, and how each proposed to get religion by quitting his particular meanness. The first throws down his pipe and promises never to smoke again. The second hurls away his bottle and vows to drink no more. The third scatters to the winds his pack of Mexican cards, pledging to deal *monte* never again. And then, shaking hands and crying all around, they yield up their ghosts to—sleep. The beautiful snow gathered around them its white mantle as a shroud, but lo! when morning came they awoke to find themselves alive and within sight of the very stage stand they had vainly sought in the darkness. With sheepish faces and in silence they sought its hospitable walls, where, after thawing the outside at the blazing hearth and filling the inside with generous food and drink, they were surprised to find how secular they felt. But each was ashamed for the others to know he had so soon fallen from grace, and so sought solitude after his own fashion. The smoker, when left alone, slipped out, sought, found, and filled his pipe, and stealing behind one corner of the barn to surreptitiously strike a match, surprised the drunkard at the other corner just lifting his recovered bottle to his lips, while both stood aghast at beholding under an old stagecoach the third playing solitaire with his refound pack of Mexican cards.

Henry Ward Beecher says that "one might as well repent toward the jaws of a crocodile as toward the law." The question then may well be asked, "How may one safely distinguish between gospel repentance and repentance toward other objects?" This may be done by keeping in mind the following characteristics of gospel repentance: First, as to its nature. It is spiritual, a new creation, wrought by the omnific energy of the Holy Spirit. The tree is first made good. Second, it is always the product of contrition, whose marks are thus described by Paul: "For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death; for behold this self-same thing that we sorrow after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge. In all things ye have approved yourselves to be clear in this matter." Third, as to its objects. It is always toward God. It recognizes, abhors and turns away from sin as a transgression of his holy law, and confesses the guilt of alienation from it. Fourth, it always leads to loving acceptance by faith of the Lord Jesus Christ, as the soul's only prophet, priest, and king. Fifth, being a radical and fundamental change, it always bears fruit in confession, conversion, reformation, and even restitution when possible.

When theologians speak of repentance in a somewhat broader sense than its etymological import, that is, including both anterior and subsequent or accompanying exercises, they find in it these three elements: First, an intellectual element, which recognizes sin as involving personal guilt, defilement and helplessness. Paul calls this "knowledge of sin," Greek, *Epignosis, Hamartias,* Romans 3:20. Second, an emotional element, called contrition, or godly sorrow, Greek, *lupe kata theon.* Third, a voluntary element, Greek, *metanoia,* that is, a change of mind or disposition which turning from sin and self-help seeks pardon and cleansing in a Redeemer.

Here, as a guard against a widespread misconception, it is important to observe that the penitent state is not a passive state, but exceedingly active. The mind acts, the heart acts, the will acts, the whole being is stirred, every faculty is alive and employed, and every means or resource available is utilized. The penitent is indeed no sluggard. With him there is no folding of the hands, no lying supinely on his back, no foolish waiting. He burns, he moves, he tries. He is a very live man. It is well to specify three phases of this activity. First, the penitent is a mourner on account of sin. Second, the penitent prays for pardon and cleansing. Third, the penitent is a seeker after salvation. It perhaps would take up too much time and space to cite the very words of all the scriptures proving these three phases of activity, and yet the reader should take down a list of the more important ones and privately examine them. I suggest the following: Zechariah 12:9; 13:1; James 4:8-10; Isaiah 57:15; Psalm 34:18; 51:1-10; Jonah 3:4-10; Luke 18: 9:14; Psalm 4:1-3; 107:10-14, 17, 20; Isaiah 55:6-7; Jeremiah 29:12-13; 50:4-5; Luke 18:13; Matthew 6:33. The characteristics of the gospel mourner presented in the passage from Zechariah it is quite important to note. First, it was a great mourning; second, it was an individual mourning, husband and wife apart; third, it is declared to be such a mourning as parents indulge over the death of their first-born, or as Israel indulged over the death of Josiah, their king. Fourth, it was truly *lupe kata theon;* that is, the Holy Spirit was its agent. Fifth, the preached word, lifting up Christ, was its instrument (compare John 19:37 and Acts 2:17-37). And finally it leads to the fountain of cleansing (Zech. 13:1). Our Lord, in referring to the mourning of the Ninevites, who put on sackcloth and ashes and cried mightily to God, says that they repented at the preaching of Jonah. He had just said that if Tyre and Sidon had received the light bestowed upon Chorazin and Bethsaida they would have repented long ago in sackcloth and ashes.

While discussing the penitent's activity as a mourner, it may be well to refer somewhat to what is popularly called the mourner's bench. Within modern times revivalist preachers fell upon the method of inducing movement upon the part of those whom they addressed by asking them to come forward to a designated seat, where they might be instructed and where the people of God could approach them knowing that the approach would not be offensive to them. This method has its dangers and its abuses. There is always danger of making it a fixed institution, and even without intending it, of allowing the popular mind to regard it as a fact that salvation can be found nowhere else than at the mourner's bench. Then well-known excesses have taken place in connection with what are called altar scenes, which have brought this method into reproach with many pious, thinking people. There is equal danger in the opposite extreme of preaching which has no tendency to induce action, movement, decision, which draws no line of demarcation. The Baptists and the Methodists employ the mourner's bench, as it is called, or some form of that method, more than other denominations. Those popularly known as Campbellites and Martinites most oppose it. Where one is wise a golden mean between these extremes can be profitably found.

A notable case of the second activity, the penitent's praying, is furnished by our Saviour in the case of the publican, whose prayer is thus expressed in the Greek: *"O theos, hilestheti moi toi hamartoloi."* It may be translated: God, be propitious to me, the sinner; (or, forgive me through the atonement). As Baptists usually teach the penitent to pray for the pardon of his sins, it may here be asked whether they call upon him to pray for pardon independent of the atonement wrought by Christ. No one who has ever taught a penitent to pray, at least no Baptist inculcates such teachings apart from the means appointed to secure the remission of sins. If then the penitent is taught to seek pardon in prayer through the

appointed means of pardon, this conforms our Baptist teaching to that of our Lord Jesus Christ in the parable of the publican.

And, indeed, it is improbable that any man was ever saved who did not mourn on account of his sins and pray for pardon through Christ and seek eternal life. And we may regard with well-grounded distrust any alleged Christian experience unaccompanied with these exercises of mind and heart.

False teachers have applied to this mourning, praying, and seeking activity of the penitent the opprobrious phrase, "dirt and straw religion." If modern seekers after eternal life were to act as did the Ninevites, fasting, putting on sackcloth and crying mightily to God in prayer, doubtless these dry-eyed, short-cut teachers would ridicule it as "dirt and straw religion," or as doing penance; and yet our Saviour, in referring to these exercises says that the Ninevites repented at the preaching of Jonah. Most probably the real objection of these false teachers to what they call the mourner's bench, lies more against the mourning, the praying, and the seeking than against the bench. In an effort to avoid the opprobrium heaped upon this method we should take good heed lest we run into the opposite extreme, that is, leave out the mourning, praying, and seeking, while leaving out the bench. The Scriptures prescribe no fixed measure of mourning, praying, and seeking as necessary to salvation. Indeed, it is not a measure of time and process. If in one moment the soul is contrite enough to turn in abhorrence of sin against God from all self-help to our Lord Jesus Christ by faith, it is sufficient.

The reader is called upon to note that when we say that repentance is toward God, we do not mean that only preaching about the law or about God the Father can produce repentance. That is not meant at all. The preaching that leads to repentance toward God is the preaching of Christ and him crucified, for in Christ alone is the Father revealed and the majesty of his law fully set forth. This is abundantly proved

by the Scriptures. Our Lord said that *in his name* should repentance and remission of sins be preached throughout the world. Peter's sermon on the Day of Pentecost is an illustrious example of how preaching Christ leads to repentance, and the passage from Zechariah, before quoted, says that it is only after they looked on him whom they had pierced that they mourned, and then was opened a fountain for sin and uncleanness. What the Scriptures teach, experience corroborates. Observation of revival meetings shows that hearts are not broken by dry, abstract preaching of the law, but are melted into contrition by Christ lifted up, and set forth as crucified before the eyes of the people. On this account Paul declared that he gloried in nothing save the cross of Christ, and in his preaching knew nothing other than Christ and him crucified. I would commend, therefore, to young preachers and all Christians desirous of leading men to repentance or faith or consecration, or any other gospel exercise whatever, the supreme theme, Christ and him crucified; always Christ, whether to saint or sinner. Preach Christ—not morality, not philosophy, not deeds of charity, not civilization, never anything but Christ.

QUESTIONS

1. How do you meet the objection that the phrase "without repentance" in Romans 11:29 is a rendering of the adjective *ametameletos* and is not derived from *metanoeo?*
2. Show how the definition, "Repentance is a change of mind," does not belittle a great doctrine.
3. If repentance calls for the exercise of supernatural, creative and omnipotent energy, how then can we repent?
4. Is there necessarily an element of sorrow in repentance? Show clearly the relation of repentance to godly sorrow.
5. Cite a notable example of this order of procedure.
6. What phrase expresses the conviction?
7. What Old Testament prophecy did this fulfil?
8. How does Paul express the same thought?
9. By the change of mind in repentance is it meant that the carnal mind itself is transformed, converted into a loving mind?
10. How does Ezekiel express the nature of this change? How Paul?
11. Does repentance alone express all of the changes set forth in the paragraphs from Paul and Ezekiel?

12. How then can one discriminate between the exercises of repentance and faith?
13. How does Paul discriminate between repentance and faith as to their respective objects?
14. May we not repent toward other objects?
15. Is there a liability to mistake one of these repentances for gospel repentance?
16. Illustrate repentance of this kind.
17. Recite substantially Mark Twain's humorous account of getting religion after this fashion.
18. How did Henry Ward Beecher describe repentance toward the law?
19. How then may one safely distinguish between the real repentance and the spurious?
20. What three elements do theologians find in repentance considered in a broader than the etymological sense?
21. Is the penitent state active or passive?
22. Specify three phases of this activity.
23. Cite scriptures proving that the penitent is a mourner.
24. Proving that he is a seeker.
25. Proving that he prays for pardon.
26. What are the characteristics of the mourning mentioned in Zechariah?
27. What does our Lord say about mourning and praying of the Ninevites?
28. What about Chorazin and Bethsaida (Matt. 11:20-21)?
29. Cite the origin and history of the mourner's bench.
30. What are its dangers and abuses; dangers of opposite extreme?
31. What denominations most employ this method? Who most oppose it?
32. What is the golden mean?
33. Cite the Greek text of the publican's prayer; its meaning.
34. Do Baptists teach the penitent to pray for pardon of sins independent of the atonement wrought by Christ?
35. If then the penitent is taught to seek pardon in prayer through the appointed means of pardon, to whose teaching does this conform?
36. Is it probable that any man was ever saved who did not mourn on account of his sins, pray for pardon through Christ and seek eternal life?
37. How may we regard any alleged Christian experience unaccompanied with these exercises?
38. What opprobrious phrase do false teachers apply to mourning, praying and seeking?
39. If modern seekers after eternal life were to act as did the Ninevites, what would these dry-eyed teachers say about it?
40. What does our Saviour say about it?
41. What does he say of Tyre and Sidon?
42. What most probably is the real objection of these teachers to the mourner's bench?
43. What caution is necessary in avoiding the evils of the so-called mourner's bench?

44. What measure of mourning, praying, and seeking do the Scriptures require as necessary to salvation?
45. What kind of preaching most conducive to repentance?
46. Prove this by the Scriptures.
47. How does experience corroborate this?
48. On this account what said Paul as to the matter of his preaching?
49. What theme is commended to young preachers and other Christians desirous of leading men to repentance, or faith, or any other gospel exercise?

XV

MOTIVES AND ENCOURAGEMENTS TO REPENTANCE

Before considering the Bible motives and encouragements to repentance let four correlative thoughts take deep root in the reader's mind.

First, sinners alone can or should repent. The righteous are not called to repentance, because just men need no repentance.

Second, and therefore, men ought and must repent of their sins only. We ought not, must not repent of righteousness. Where there is no transgression, there is no obligation to repentance, no necessity for it, no propriety in it.

Third, since all men are commanded to repent, it follows that all are sinners. Let us never allow ourselves to be deceived at this point by the familiar phrases of worldly judgment. Men are called good or righteous by the world on account of their supposed conduct toward men. Women are called good or righteous because of supposed amiability of character or propriety of conduct in human relations. The world does not take into account our relations to God. And yet sin cannot be sin unless against God. And all people, aside from the provisions of divine grace, are out of harmony in their relations toward God. The world's best man, even if he be our father, society's fairest, sweetest, most amiable woman, even if she be our mother, wife, or sister, or daughter, is a sinner, under the just condemnation of God.

Fourth, without repentance they are forever lost. God himself cannot forgive the impenitent. The following scriptures

may suffice to prove that it is sin alone that must be repented of: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). "Lest . . . I shall bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed" (2 Cor. 12:21). "I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds" (Rev. 2:21-22). "And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20-21). In all these instances the thing calling for repentance is sin.

Just here the reader is requested to note a difference between the idiom of the Greek and of the English. We observe that in our English translation of all these passages the verb "repent" is followed by the preposition "of"—"repent of" the sin, whatever it may be. But strictly speaking, we cannot "repent of" anything. Our English idiom, "repent of," is used to avoid circumlocution. It does not, however, strictly accord with the definition or grammatical usage of the Greek verb, *metanoeo*, or its noun, *metanoia*. This is evident in the Greek text of all the passages just cited. In Acts 8:22: "Repent of thy wickedness," the preposition following the verb is *apo*—"repent from" which phrase, according to Dr. Hackett, is used in a pregnant sense and is equivalent to "repent and turn from." With this compare Hebrews 6:1: "Repentance from dead works," and the Septuagint of Jeremiah 8:6: "No man repented him from his wickedness." In 2 Corinthians 12:21: "Have not repented of the uncleanness," etc., the preposition is *epi*, i.e., "have not repented on account of uncleanness." It is true that Meyer and

others, connect *epi,* in this passage, not with *metanoeo,* i. e., "repent on account of the uncleanness," etc., but with *pentheso,* i. e., "mourn on occount of the uncleanness." But both the common and revised version are against this construction. Moreover, passages may be cited not only from classic Greek authors and the Septuagint, but also from postapostolic authors connecting *metanoeo* with *epi,* i. e., "repent on account of" (cf. Joel 2:13; Jonah 3, Septuagint). Lucial (A.D. 160), says, "Repent for what (*epi*) or on account of what he did." Josephus (Greek text) referring to Exodus 14:5, says, "The Egyptians, however, soon repented that the Hebrews were gone," i. e., on account of (*epi*) the departure of the Hebrews, (Ant. 2, 15, 3). In all the passages cited from Revelation, "to repent of fornication," "repent of their deeds," "repented not of their works," "repented not of their murders," the preposition is *ek* ("out of," or "from") which is elliptical and is somewhat more than equivalent to "repent and turn from." The difference between *apo* and *ek* is one of degree, not kind, *ek* having greater force; as, "to drive from (*apo*) the gate and to drive from within (*ek*) the gate." It conforms therefore more accurately with the meaning and usage of the Greek terms to say, "repent on account of sin," rather than "repent of sin," and to say, "repentance from sin," rather than "repentance of sin."

We now approach the subject of motives. As man is a rational, accountable, moral being, his actions are induced by motives, and in these motives, lies very largely, the moral quality of the actions. These facts should bear heavily on the conscientious preacher of repentance. His zeal should not be allowed to outrun his knowledge. He should, as a teacher of the gospel, urge only right motives to induce sinners to repent. All appeals, based on mere expediency, or on worldly reasons; and all help sought in mere human devices to attract and hold and stir a crowd are unworthy of his high calling, and unsuitable and inefficient in themselves. A change of mind or ref-

ormation brought about by merely worldly considerations, is devoid of any religious element and transitory in nature, however promising or startling at first.

The fleeting results of meetings conducted by some sensational evangelists serve for illustration. There is no step taken in religion that steps not toward God. Sin is against God. Repentance, being on account of sin, is toward God. Nor is there need to seek beyond the Scriptures for motives and encouragements to repentance, because they abound with all incentives that will likely quicken the conscience, stir the heart, or influence the will; and because the word of God alone has the promise of the Spirit's power without which there can be no repentance. No evangelist, however abundant his labors or frequent his services, need fear an exhaustion of this Bible material or a monotony of service in confining himself to it. The supply is inexhaustible in quantity, infinite in variety, perfect in adaptation and omnipotent in efficacy. It must be premised, therefore, that our present citation of scriptural motives and encouragements to repentance pretends to indicate only a very few of many available resources, and our brief exposition thereof pretends to be suggestive only and not exhaustive in any case.

MOTIVES AND ENCOURAGEMENTS

"The Lord is willing that all should come to repentance" (2 Peter 3:9). This scripture expresses not an irresistible decree, but the attitude of the divine mind toward all men. As repentance must be toward God, if he, one of the two at variance, and withal the one aggrieved, is willing to accept the repentance of the transgressor as a step toward reconciliation, it places the responsibility of decision on the man, and teaches that the final damnation of any soul on account of sin is suicide—the sinner destroys himself. The emphasis should be placed on "willing" and "all." The Lord is willing; is the sin-

ner willing? The willingness of God is toward all, excluding no nation, no class, no individual: "How often would I have gathered you but ye would not," "Ye will not come unto me that ye might have life," "Whosoever will, let him take the water of life freely." No view of the divine decrees, no interpretation of the doctrines of election and predestination should be allowed to obscure the brightness, or limit the broadness, of this attitude of the divine mind toward sinners. Our own hearts should be full of it when we preach or teach the gospel to lost men. And we should prayerfully and diligently labor to possess their minds with the conviction that if everything else in the universe be a lie, it remains true that "God wishes all men to be saved, and to come to the knowledge of the truth" (1 Tim. 2:4). We must not, dare not, doubt his sincerity, nor impugn his veracity, when he says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33:11).

This willingness of God that all should come to repentance is evident (a) by his abundant provision of mercy—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life," (John 3:16); "That by the grace of God he should taste death for every man," (Heb. 2:9); "He is the propitiation for our sins; and not for ours only, but also for the whole world," (1 John 2:2). (b) It is evident in that the terms of this mercy are simple and easy—repentance toward God and faith toward our Lord Jesus Christ (Mark 1:15; Acts 20:21; Rom. 10:8-9). (c) It is evident in that, by the church and ministry, he has provided for a perpetual and worldwide publication of this mercy and its terms (Luke 24:47; Matt. 28:19; Acts 17:30). (d) It is evident by the earnestness and broadness of his gracious invitations (Isa. 55:1; Matt. 11:28; Rev. 22:17). (e) It is evident by his suspension of the death penalty, assessed against the sinner, that space for repentance

may be allowed (Gen. 6:3; Matt. 3:10; Luke 13:6-9; Rom. 2:4; 2 Pet. 3:9, 15; Rev. 2:21). (f) It is evident by his joyous welcome to the penitent (Luke 15:20, 24) who returns in this space. (g) It is evident by his sincere grief over the finally impenitent who allow the space to pass away unimproved (Luke 19:41-44). What mighty motives are in all these thoughts! What an inexhaustible supply of sermon themes! What preacher has drawn all the water out of these wells of salvation? For an elaborate discussion of God's willingness that all sinners should come to repentance, it may not be regarded as immodest for me to refer the reader to the sermon, "God and the Sinner," in my first volume of published sermons.

The sinner's great need and heaven's great supply. "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!" (Luke 15:17). How touching, how realistic this picture! He has spent all. He is in want. He perishes. He is a prey to dissatisfaction, unrest, unutterable woe. Well might he make his own the words of England's great poet, Byron:

> My days are in the yellow leaf,
> The flowers, the fruits of love are gone;
> The worm, the canker and the grief
> Are mine alone.
> The fire that on my bosom preys
> Is lone as some volcanic isle;
> No torch is lighted at its blaze,
> A funeral pile.

Over against this, behold the light, the feasting, the joy, the merry-making in the father's house, and hear its music! Another scripture sharply contrasts the needs and the supply: "Thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. . . . Be zealous, therefore, and repent" (Rev. 3:17-19).

The prodigal was deeply conscious of his needs and heaven's supply. The Laodiceans were profoundly ignorant of both. The latter said, "I am rich and increased with goods and have need of nothing." With the former there was complete disillusion. This fact, man's need and heaven's plenty, or rather the awakened soul's consciousness of it, will never cease to be an effective plea for repentance till Jesus comes. Let the evangelist, therefore, who would be successful in winning souls to Christ, play often on his harp. It has many strings and many tunes.

But this special motive is only a shoot from a greater radical motive which bears many other offshoots, to wit: God is the only satisfying portion of the soul.

Who has God and nothing beside is rich indeed; who has him not, though all things else, is poor indeed.

"The Lord is my portion," said David and Jeremiah (Psalm 73:26; Lam. 3:24). "All my springs are in thee," says the psalmist (87:7). From the fact, inhering in the very constitution of our being, that alienation from God is bankruptcy, arises the vanity of all other sources of satisfaction. To the demonstration of this proposition the whole book of Ecclesiastes is devoted, which aptly closes: "This is the end of the matter; all hath been heard: Fear God and keep his commandments; for this is the whole duty of man." Any earnest preacher may find a suitable text for enforcing this motive in Jeremiah 2:12-13: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." An easy and natural outline for the sermon suggests itself: (a) It is needless work to build cisterns where there are natural fountains. (b) It is hard work to hew them out of rock. (c) It secures at best only a limited supply, the biggest cistern being unequal in capacity to a living stream. (d) This limited supply

is always insecure through a possible break in the cistern. (e) It fills the heavens with astonishment, horrible fear and desolation that men should be guilty of this folly in spiritual things. (f) Illustration: If this whole earth, 8,000 miles in diameter, 25,000 miles in circumference, were a full cistern, without a leak, there would come a time when one soul alone would exhaust its limited supply, and then confront an eternity of thirst, ever tantalized by the memory of a forsaken and now inaccessible fountain, whose perennial and inexhaustible flow, clear as crystal, cold as ice, refreshing as life, constitutes the mirage of eternal hell.

QUESTIONS

1. Who alone should repent?
2. Of what alone should they repent?
3. What follows if all men are commanded to repent?
4. What follows if they repent not?
5. Cite all the New Testament passages, common version, expressly showing that men should "repent of" sin.
6. Strictly speaking, can we "repent of" anything?
7. Explain the difference between the English idiom, "repent of," and the Greek original in Acts 8:22; 2 Corinthians 12:21; Revelation 2:21-22; 9:20-21, setting forth clearly the import of the several prepositions following the Greek words for "repent" and "repentance."
8. According to the meaning of these words and their grammatical usage with the prepositions *apo, epi, ek,* what should we say instead of "repent of" and "repentance of"?
9. What illustrative passages can you cite from the ancient classics, postapostolic authors, Septuagint, and Josephus, connecting *metanoco* or *metanoia* with the prepositions, *apo, epi* or *ek?*
10. Why are man's actions incited by motives?
11. In what resides, very largely, the moral quality of his acts?
12. Where must the preacher find the motives to repentance he urges on the sinner?
13. Why no need to seek elsewhere?
14. Cite first motive given in this chapter (2 Peter 3:9) and state its force.
15. Cite other scriptures of equal import.
16. How much, in your own thought and practice, are these scriptures weakened, or how much are you hampered in their use, by your views of election and predestination?
17. State in their order the seven evidences of God's willingness that all should come to repentance given in this chapter and cite clear scriptural proof of each.
18. If you are a preacher and were conducting a meeting, would it not be well to prepare and preach a sermon on each one of these seven

evidences as taught in the Scriptures cited, or in others that may occur to yourself?

19. Have you read the sermon, "God and the Sinner," referred to in this chapter, as an elaborate discussion of God's willingness to save all men?

20. Cite second motive to repentance given in this chapter based on Luke 15:17, and state its force.

21. What other scripture showing the great contrast between the sinner's needs and heaven's supply, is cited in the chapter?

22. What difference do you note in the sinner's consciousness of the need and its supply in two cases cited (Luke 15:17 and Rev. 3:17-19)?

23. Repeat the poetic excerpt illustrating the first case, give name of author, and the connections of the extract.

24. Of what greater radical motive is this special motive but an offshoot?

25. Cite the pertinent declarations of David and Jeremiah (Psalm 73:26; Lam. 3:24). What else, David (Psalm 87:7)?

26. What book of the Bible is wholly given to a discussion of the subject?

27. State its summary of the whole case, revised text.

28. What scripture is commended as a suitable text for a sermon on this subject?

29. State the outline suggested.

30. Recite the illustration given: "If the earth were a cistern," etc.

31. Recite for further illustration what Pollok, in "The Course of Time," writes of Byron.

XVI

MOTIVES AND ENCOURAGEMENTS TO REPENTANCE

(CONTINUED)

"Repent ye and turn again that your sins may be blotted out" (Acts 3:19).

This motive—one of the mightiest that ever influenced human action—is, in the Scriptures, urged on sinners with many shades of variety, and from many standpoints. Appealing, as it does, to the conscience and to that inherent and indestructible craving for happiness and permanent future good, lodged in every heart, this motive must ever be a mighty factor. Let us first inquire what it implies:

It implies man's accountability to God.

It implies a law measuring that accountability, prescribing the right and proscribing the wrong.

It implies transgressions of that law.

It implies a record of every transgression.

It implies a provision of grace by which the sinner may escape the penalty of sin.

It teaches, first, that this way of escape from penalty consists in blotting out, effacing, erasing the record of sin, so that the book of indictments, or accusations, presents no charges against the transgressor. This cancellation of offenses is so accordant with principles of righteousness, so meets every demand of the violated law, so satisfies the law-giver, that no

being in the universe can revive the charges, and no competent court would entertain them if revived. In such case, indeed, the Scriptures triumphantly inquire: "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?" The blotting out is represented as so complete that the sins become invisible forever; they are put so far away none can find them; they are buried so deep none can revive them. There remains no more trace of them than passing clouds leave in the bright blue sky after they are gone—than fleeting shadows impress on the sunlit lawn when they have vanished.

Very expressive, very beautiful, sublime, and consoling are the scriptural declarations on this point: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 42:35). "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins" (Isa. 44:22). "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12). "Thou wilt cast all their sins into the depths of the sea" (Micah 7:19).

The Scripture teaches, second, that repentance is an indispensable prerequisite to the blotting out of sin, and herein lies the strength of the motive. Here we strike the bedrock of essential and vital doctrine: "Repent ye, THAT your sins may be blotted out." If the repentance be not indispensable the motive is broken and the exhortation becomes sounding brass and tinkling cymbal. It is as empty as a blasted nut—as lifeless as a hearted grain of corn. There is no escape from the doctrine of universal salvation if sinners may be forgiven without repenting of their sins. Moreover, the most prevalent delusion in the world today is the impression cherished by guilty hearts, that in some way they shall become the beneficiaries of divine mercy at last, even though they do not in this life repent and turn from sin. And so regarding repentance as not absolutely essential they despise the exhortation

to repent. It becomes a matter of supreme importance therefore that teachers and preachers of the gospel should be so thoroughly rooted and grounded in the doctrine of the necessity of repentance as a term, or condition of forgiveness, that they will, in their teaching and preaching, sternly and relentlessly shut every gate of hope for pardon except the one approached by penitence. Here apply the words of our Lord: "Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing."

The relation between repentance and its fruits (confession, reformation, and restitution where possible) on the one hand, and remission of sins on the other hand, is so essential and withal so little understood, the reader may profitably give the matter special attention. As indicative of this relation we cite and emphasize the following scriptures: "Thus it is written . . . that *repentance* and [rather *unto;* see Vatican Mss.] *remission of sins* should be preached in his name unto all nations, beginning from Jerusalem" (Luke 24:46-47). Thus our Lord.

"Repent ye, and be baptized every one of you in the name of Jesus Christ *unto the remission of your sins"* (Acts 2:38). Thus his apostle. "Beginning from Jerusalem, John . . . preached the baptism of *repentance unto the remission of sins"* (Mark 1:4). Thus his harbinger in "the beginning of the gospel."

The God of love and mercy and forgiveness cannot forgive the impenitent. This proposition is generally accepted and maintained by Christians in the case of God and the sinner. But in the case of man against man, some Christians entertain curious and illogical notions which virtually subvert the original proposition, that is, they hold and teach that

Christians should forgive an impenitent brother. To meet this harmful view the proposition is enlarged.

In every case, whether of trespass against God or man or the church, repentance is indispensable to forgiveness. I cite the law: "If thy brother sin, rebuke him; and *if he repent, forgive him.* And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent, thou shalt forgive him" (Luke 17:3-4). The terms of this statute are express and unequivocal: "If he repent, forgive him." Repentance settles the case between individuals. But if he repent not, then the remedy is not forgiveness, but another law, to wit: "And if thy brother sin, go right along, convince him of his sin between thee and him alone: *if he hear thee,* thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven" (Matt. 18:15-18).

Upon this law I remark: To forgive is a legal term, meaning to release or loose from a claim. Its opposite, "to bind," means to retain or hold against one the account as unsettled.

"To gain your brother" means that one has so convinced him of the sin against him, that he repents and confesses and asks for forgiveness.

His repentance is an indispensable condition of forgiveness. If he forgive without his "hearing you" he has no case then to present to the two or three others and none to present to the church, and by his illegal settlement he has not only brought law and order into reproach, but also left his brother "ungained" and stopped the process of gaining, which God, in mercy, appointed.

If all personal and joint labors do not bring about "repentance unto the acknowledgement of the truth," then he is not to him a brother, but a Gentile and publican.

The church then binds, not looses.

The law having been followed strictly, in both letter and spirit, by both him and the church, heaven ratifies the binding. He is therefore not forgiven.

In the language of Shakespeare: "Can a man be pardoned and retain the offense?" In case the offense is not merely against an individual but general, that is, against the church or society we have another law, set forth in a noted example (1 Cor. 5:1-13): "One of you hath his father's wife. And ye are puffed up and did not rather mourn, that he that hath done this deed might be taken away from among you. For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus . . . Put away the wicked man from among yourselves."

The conclusion of the case appears in 2 Corinthians 2:4-11: "Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things. But to whom ye forgive anything, I forgive also: for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it in the person of Christ; that no advantage may be gained over us by Satan."

God thus demands of the church, as well as of the individual, proof of obedience to his law of forgiveness. There

must be no forgiveness without repentance. To forgive without it, while possibly easy to us, is ruinous to the transgressor. To gain him—to so labor in love and firmness as to lead him to repentance—this is toil indeed and travail of soul.

But let us look more closely into this matter. If we forgive the trespasser against ourselves, without repentance on his part, we must claim to do so on some Christian principle. But where is our principle? We admit that out of regard for the majesty of the law and justice, God did not forgive us, while we were impenitent, and that God's mercy toward us is the only measure of forgiveness we may extend toward others. "How, then, readest thou?" "And be ye kind one to another, tenderhearted, forgiving each other, EVEN AS God also in Christ forgave you" (Eph. 4:32). Mark the measure —"even as"—and note that God never forgave us except (a) "in Christ," who satisfied the law claim, and (b) on condition of our repentance.

Again: "Forgive us our debts, *as* we also have forgiven our debtors" (Matt. 6:12): "Release, and ye shall be released" (Luke 6:37); "Forgive us our sins; *for* we ourselves also forgive everyone indebted to us" (Luke 11:4); "And whensoever ye stand praying, forgive, if ye have aught against anyone; *that* your Father also who is in heaven may forgive you your trespasses" (Mark 11:25); "Forgiving each other, if any man have a complaint against any; *even as the Lord forgave you, so also do ye*" (Col. 3:13).

Very clearly these scriptures teach that our measure of duty and model in the exercise of forgiveness toward each other are found in God's mercy toward us. We cannot be more righteous or merciful than God.

Suppose a case: A man who has forgiven a sin against himself without penitence on the part of the offender, begins to pray to God: "Father, forgive my sins against thee *as I have forgiven sins against me!*" Do look at that prayer! Analyze and interpret it! Here is the analysis and import: (a) The

man offers himself as a model for God. (b) The man forgiving an impenitent offender against himself, asks God, on that account, to forgive him without requiring repentance. (c) The man forgives a debtor owing him one farthing and asks, on that account, that himself be forgiven ten thousand talents —a lucrative transaction! (d) "As I, the model of God, forgive sins against myself without requiring repentance therefor, let all sinners gather from my case, that they may reasonably hope to be forgiven at last, even though living and dying without repentance, for God ought to be as merciful as I am."

The whole case may be summed up thus: Outside of Christ the law demands the uttermost farthing—there is no forgiveness. In Christ there is abundant forgiveness, for he has satisfied law. But there is no access to the forgiveness in Christ without repentance. Therefore there can be no release, no loosing, no remission of sin, in any case, without repentance. In the case of the sinner against God the gospel says, "Repent that your sins may be blotted out." In the case of thy brother against thee: "If he repent, forgive him." In the same case, if he repent not, it being now a case against the church: "Loose" him, if he hear the church and repent—otherwise "bind" him. In the general offense against the church: "Put him away from among you, until in his repentance he is likely to be swallowed up with overmuch sorrow, then forgive him." Such is the divine law.

The reader may easily master the whole subject of man's forgiveness by first considering the Greek terms employed in such cases, all of which in our common version are translated "forgive." These terms are:

Apoluo, to release, employed in Luke 6:37.

Charizomai, to freely forgive, employed in 2 Corinthians 2:7, 10; 12:13; Ephesians 4:32; Colossians 3:13.

Aphiemi, to loose, to remit, employed in Matthew 6:12, 14-15; 18:21-35; Mark 11:25-26; Luke 11:4; 17:3-4.

Second, by considering our Lord's four lesson connecting our forgiveness of each other with our own prayers for divine forgiveness. These, in the order of time, are: (a) Matthew 6: 12-15; (b) Matthew 18:21-35; (c) Luke 11:1-4; (d) Mark 11:25 (v. 26 omitted in revised text as not genuine).

Third, by noting: (a) The law of forgiveness in regard to an offense against an individual so long as it remains an individual matter (Luke 17:3-4); the law in the same case when it becomes a church matter (Matt. 18:15-20); the law in general offenses against the church or society (1 Cor. 5:1-13; 2 Cor. 2:5-11).

Just here are restated the broad propositions maintained in this discussion: The gospel requires repentance as an indispensable condition of forgiveness in the case of all offenses, whether (a) against God; (b) the church; (c) or an individual. God's method of mercy toward us, is the standard measure or model toward each other. The only part of either proposition, usually denied by some Christians, is that repentance must be required in individual offenses. They affirm that we must forgive offenses against us, absolutely, without any regard to repentance.

This view seems obnoxious to the following criticisms:

(1) It arises from a misconception of the import of forgiveness. Forgiveness must not be confounded with benevolence. Our Heavenly Father causes his sun to shine and sends the rain on the evil as well as the good, but he will not forgive them without repentance. Forgiveness is not simply to be free from malice. Our hearts may be full of love, tenderness, compassion, and solicitude for the offender whom we may not forgive in his impenitence. Forgiveness is not leaving vengeance to God. This we must do, no matter how great the offense against us, nor how impenitent the offender. Withholding forgiveness until the offender repents does not stop us from loving, persistent, prayerful labor to lead him to repentance. Nor does it imply the absence of a forgiving spirit

—a readiness and desire to forgive—when it can be done consistent with God's will and the offender's good. Whoever cherishes bitter and malicious feelings, thinks vengeful thoughts, cultivates censorious and uncharitable judgments concerning an offender, and withholds in his behalf love, compassion, prayer, and labor, while sheltering under the plea: "I may not forgive him until he repents" misses the mark all along the line, manifests an utterly unchristian spirit and is himself in danger of the judgment. Forgiveness is a law term implying the fair cancellation of the account—a releasing or loosing from what was done, but is now fully satisfied. Hence it is in Christ, who met all law claims, only this abundance of forgiveness is not available or accessible to the impenitent. No man can check on this fund in favor of an impenitent offender.

(2) To forgive without repentance is therefore doing despite to the majesty of the law.

(3) It not only does not "gain thy brother," but it obstructs and stops God's gracious means for gaining him, thereby doing him a grievous injury.

(4) It works incalculable injury to the one who so forgives, seeing it arises from his selfishness, which finds it easier to remit an offense than to labor to restore and gain his offending brother, in God's appointed but painful and wearisome way.

(5) It feeds sinners with false and fatal hopes, who say, "If these Christians, who are representatives and exponents of the gospel, forgive impenitent offenders against them, surely God, who is infinitely more merciful than they are, will find some way to forgive us at last, even though we live and die without repentance."

We close this discussion with the forceful words of Dr. John A. Broadus. Commenting on the expression in our Lord's prayer, (Matt. 6:12) "Forgive us our debts, as we also have forgiven our debtors," he says: "But like many terms expressive of Christian duty, the word forgive has come to be often

used in a weakened sense, and many anxious minds are misled by its ambiguity. If forgive means merely to 'bear no malice' (Eccl. 28:7), to abstain from revenge, leaving that to God (Rom. 12:19), then in that sense we ought to forgive every wrongdoer, even though impenitent, and still our enemy. But this is not the Scripture use of the word forgive; and in the full sense of the term it is not our duty, and not even proper, to forgive one who has wronged us, until he confesses the wrong, and this with such unquestioned sincerity and genuine change of feeling and purpose as to show him worthy of being restored to our confidence and regard. Thus our Lord says (Luke 17:3, Rev. Ver.), 'If thy brother sin, rebuke him; and if he repent, forgive him.' Here again the example of our Heavenly Father illustrates the command to us. He sends rain and sunshine on the evil and the good (comp. on 5:45), but he does not *forgive* men, restoring them to his confidence and affection, until they sincerely and thoroughly repent. In judging as to the sincerity and trustworthiness of those who profess repentance our Lord inculcated great patience and charitable judgment. If a wrong forgiven is repeated a second or third time, we are apt to lose all patience and refuse to forgive again; but he said, 'If he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him' (Luke 17:4, Rev. Ver.). Nay, in Matthew 18:21f, he makes it even 'seventy times seven'—not, of course, as an exact limit, but as a general and very strong injunction of long-suffering and charitable judgment toward human infirmity." (Com. on Matt. pp. 137-138.)

The goodness of God leadeth thee to repentance (Rom. 2:4). The motives and encouragements to repent, that may be deduced from God's goodness, are necessarily in line with the first motive presented, "The Lord is willing that all men should repent," but deserve separate treatment.

We cite two scriptures: "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that

the goodness of God leadeth thee to repentance." (Rom. 1:4.) "Account that the long-suffering of our Lord is salvation; even as our beloved brother Paul, also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction" (2 Peter 3:15-16). On these scriptures, construed together, observe:

(1) The meaning of the terms "goodness, forbearance, and long-suffering." They express, in general, the kindness and benevolence of God in bestowing favors on sinful men, his slowness to take offense and his long-withholding of well-merited punishment.

(2) The object of this goodness is the "salvation" of its beneficiaries.

(3) We are not allowed to discredit or set aside this object by our construction of other scriptures, "hard to be understood," which treat of election and predestination. For example, we must not so construe Romans 9:11-23 as to over turn Romans 2:4. We must not "wrest" these hard scriptures to the "destruction" of men, when God requires us to "account his goodness as meaning their salvation."

(4) In this goodness is not merely a vague desire for men's salvation, but an active, positive "leading to repentance" as a step toward salvation.

(5) Through guilty ignorance of the object of this goodness, men despise it and *resist its leading.*

In awakening and stimulating motives to repentance, this theme affords wonderful opportunity for displaying the impartial benignity of our Heavenly Father, who not only in nature "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust," thus "not leaving himself without witness that he did good to men, giving them

from heaven rains and fruitful seasons, filling their hearts with food and gladness," but also in the riches of grace has provided abundant salvation for the greatest sinners, "so loving the world as to give his only begotten Son, that whosoever believeth on him might not perish, but have eternal life."

But the capital point—the one calling for special emphasis in treatment—is the active, positive *leading* of this benignity towards repentance; a leading which can be felt and appealed to; a leading or "drawing of the Father," John 6:44, as though he took a prodigal's hand in his, that he might guide him safely over dangerous paths; a leading which is but another word for the Spirit's striving; a leading that softly and lovingly persuades, but will not drive; a leading of attraction emanating from him who said, "And I, if I be lifted up, *will draw all men unto me.*" And yet a leading that may be *resisted.* Ah! the sad picture, God's goodness leading and guilty man's resisting! Let the preacher remember that he is dealing with dense ignorance, sinners *"not knowing"* the direction and object of this leading. "I wot, brethren that through ignorance ye did it," says Peter to the murderers of Jesus. "I did it ignorantly and in unbelief," says Paul of his persecutions.

Let the preacher also remember that he represents One "who can have compassion on the ignorant, and on them that are out of the way," One who "is merciful and gracious, slow to anger, and plenteous in mercy," who also "knoweth our frame and remembereth that we are dust."

QUESTIONS

1. Repeat in scriptural language the third motive to repentance.
2. What does this exhortation imply?
3. Illustrate the completeness of the "blotting out."
4. Quote the scriptures cited to prove this completeness. (Isa. 43:25; 44:22; Psalm 103:12; Micah 7:19.)
5. State, in clear, strong terms, the relation between repentance and the blotting out of sins as taught in Acts 3:19.
6. Yet what delusion prevails in the world?
7. How alone may teachers and preachers of the gospel dispel this illusion?

8. Quote the three other scriptures cited which show the relation between repentance and remission of sins (Luke 24:46-47; Acts 2:38; Mark 1:4).

9. Do Christian teachers generally concede and teach this relation in the case of God and the sinner?

10. In what case do some of them deny its application?

11. Quote the New Testament law (Luke 17:3-4) showing that repentance is indispensable to forgiveness, even in the case of man's sin against man.

12. Quote the law when this individual offense becomes a sin against the church. (Matt. 18:15-18.)

13. State the analysis of this law as embodied in the six remarks on it.

14. Quote the question Shakespeare puts in the mouth of Hamlet's uncle, state the circumstances calling it forth, and show the application to the principle under discussion.

15. State the case and the law as embodied in 1 Corinthians 5:1-13; 2 Corinthians 2:4-11, where the offense is not merely against an individual but general, i.e., against the church and society.

16. Which is easier, to forgive an offense without requiring repentance, or to bring the offender to repentance?

17. On what Christian principle may forgiveness be extended to an offender who will not repent?

18. Quote Ephesians 4:32; Matthew 6:12; Luke 6:37; 11:4; Mark 11:25; Colossians 3:13 and answer: Is the principle here?

19. What measure and model of duty concerning forgiveness do they teach?

20. If a man forgive an offense against himself without requiring repentance of the offender, and then prays, "Father, forgive my sins against thee, as I have forgiven sins against me," analyze the prayer.

21. How may the whole case be summed up?

22. By what three considerations may we master the whole subject of man's forgiveness of man?

23. Restate the two broad propositions maintained in this discussion.

24. To what five criticisms is the view that "we ought to forgive offenses against us without requiring repentance," justly obnoxious?

25. On the other hand, who misses the mark all along the line?

26. What said Dr. Broadus about it in his commentary?

27. Repeat in scriptural language the fourth motive to repentance, as given in this chapter.

28. Quote in full the two scriptures cited as teaching this motive.

29. Give the analysis of their teaching as embodied in the five observations.

30. Can you repeat Cardinal Newman's poem, "Lead, Kindly Light"?

31. In awakening and stimulating repentance, what opportunity does this theme afford?

32. What capital point in the treatment of the theme calls for special emphasis?

33. What also should the preacher remember?

XVII

MOTIVES AND ENCOURAGEMENTS TO REPENTANCE

(CONCLUDED)

Joy in heaven—"There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons that need no repentance." "There is joy in the presence of the angels of God over one sinner that repenteth." "It was meet to make merry and be glad; for this thy brother was dead, and is alive; and was lost, and is found" (Luke 15:7, 10, 32).

First, in deriving motives to repentance from these scriptures, we should note the occasion and object of the three parables—the lost sheep, or one out of a hundred; the lost coin, or one out of ten; the lost son, or one out of two. The occasion was: "Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them" (Luke 15:1.) Our Lord's object was to justify his own interest in sinners and to rebuke those who murmured at it.

Second, we must determine whose was the joy; who the sharers of the joy; where the joy was exercised and exhibited, and the reasonableness and propriety of its exercise and exhibition. It is easy to determine whose was the joy. It was the owner of the lost sheep, who, having found it, laid it on his

shoulder, rejoicing. Well might he say, "It was my sheep. It was lost. I have found it. I rejoice." It was the owner of the lost coin, who, having found it, said to others, "Rejoice with me. It was my money. It was my loss. Its finding is my gain. The joy is mine." It was the father of the lost boy who, seeing the prodigal coming home, ran to meet him and kissed him much and rejoiced the most. And as the shepherd and woman and father of the parables represent respectively God the Son, who came to seek and to save the lost; God the Spirit, by whose light and sweeping the lost is discovered; God the Heavenly Father, who welcomes the returning prodigal, evidently the joy is the joy of the triune God—Father, Son, and Holy Spirit. So testifies the prophet: "The Lord thy God . . . he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing" (Zeph. 3:17).

It was the prospect of this very joy, set before him as a recompense, which enabled God the Son to endure the cross and despise the shame (Heb. 12:2), and having endured the one and despised the other, though for a time they made him "a man of sorrow and acquainted with grief," now awaits the fulfilment of another scripture: "God, thy God, hath anointed thee with the oil of gladness above thy fellows." "Verily, he shall see of the travail of his soul and shall be satisfied." "When he shall come to be glorified in his saints, and to be admired in all them that believe, in that day." Mark the tense: "There shall be joy." The sharers of the divine joy, represented in the first two parables by "the friends and neighbors," and in the third by "his servants," are evidently the "angels of God" (v. 10). "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14)? The place of the joy is heaven—God's home—the Father's house of "many mansions." As saith the Scripture: "Sing, O ye heavens; for the Lord hath done it" (Isa. 44:23). The reasonableness and propriety of the joy

lies in the fact that an owner has recovered vaulable property of which he was wrongfully bereft; a father recovers his own lost child, yea, finds him alive that had been dead.

Third, we must carefully note (a) that all this joy was over the fact that "*one* sinner repented," and (b) it was more joy than heaven experiences over all the Pharisees in the world, who murmur at or are indifferent to the salvation of sinners.

Having thus determined the occasion and object of the three parables—whose the joy; who its sharers; where the joy and why, and that so great joy is over the salvation of every one penitent—even greater joy than over all the impenitent in the world, we are now prepared to construct a motive to repentance of great power. We may even anticipate the process of thought by which it works its silent, conquering way into the sinner's mind, unsealing his tears, bringing him down on his knees, causing him to smite his wicked heart and cry out: "God be merciful to me, the sinner."

For, beholding the foregoing facts, how can he help reasoning thus: Surely heaven's view of this soul-saving business is widely different from earth's view? And as heaven is higher and better than earth, that must be the just view. And if God and angels are thus concerned over one soul, that soul must be of infinite value—so valuable that there is no exchange for it, no profit in gaining the whole world if I lose it. Hitherto I have made hell glad, but now by pulling this rope of penitence down here, I can set to ringing all the bells of heaven. Surely if Jesus so loves me as to leave heaven to find and save me; if "the love of the Spirit" is a lighted lamp illuminating the darkness where I wander; if the Father is waiting to welcome me, the prodigal, and ready to embrace and kiss me much, giving white robes for my pitiful rags, a royal feast for the husks, fit only for swine, on which hitherto I would fain satisfy my hunger—ah! my soul—then thou hast misunderstood God; and now I change my mind toward God —*I repent! I repent!*

"For the kingdom of heaven is at hand" (Matt. 3:2). This phrase, meaning reign or sovereignty of heaven, is peculiar to Matthew's Jewish Gospel. It presupposes a familiarity with both earlier and later prophetic utterances (Isa. 1:39; 9:6-7; 11:1-10; Micah 4:1-8; Jer. 23:5-6; Ezek. 37:24; Dan. 2:44; 7:13-14), and an expectation of their fulfilment. The announcement, therefore, that this frequently foretold and long-awaited reign "has drawn near," and the making this nearness a ground for repentance, suggests at once to the mind the character of the motive. The primal idea is prompt and urgent preparation to meet and receive the kingly guest just at hand, with all readiness of submission to his government. That is, there must be prepared at once a straight, open way to the heart for this King, almost here; room provided in the heart for his abode; a suitable fitting up of the room for his indwelling, which implies the expulsion of all preceding guests, and the removal of all furniture, hitherto used, repugnant to him; a standing ready at the door to welcome him; a recognition in the welcome of his sole sovereignty, with unqualified submission to his rule. We see then that if repentance means preparation to receive God, and if God's visible coming and reign, far off in the prophecies, is now at hand, the motive to repent must connect with and gather force from that nearness, which makes it one of urgency, calling for prompt and exclusive attention. In railroad parlance, John's exhortation, "Repent, for the kingdom of heaven is at hand," is equal to the dispatch announcing: "Through passenger train coming, with full right of way; clear the main track, sidetrack everything, and close against them all the switches connecting with the main line." Yea, in the exhortation, we not only see the distant smoke and hear the faint rumble of the rapidly rolling cars, but we hear the shriek of the whistle and see the glare of the headlight.

The motive is an awakening one, dispelling all drowsiness; a stirring one, exciting all activities; a masterful one, sub-

ordinating all other concerns. The "at hand" of the kingdom suggests a secondary but very precious motive to repentance, thus: Repentance is a change of mind toward God concerning a course of sin leading rapidly down to death and eternal ruin. Now, if man be on this road to death, it seeming right to him, I have been cruel, not benevolent to him in dispelling his illusion by a revelation of the certain speedy, irreparable ruin ahead of him; if there be no available way of escape. I only make him die in apprehension before the reality, hastening and multiplying his hell. But if, as a motive to change his mind and turn, I announce the kingdom of heaven, with its forgiveness and salvation, not afar off, but "at hand"; if he be even now on the crumbling verge of hell, almost aflame as a brand exposed to the burning, and I can show him, in the *nearness* of the kingdom of heaven, salvation, instant, perfect, and eternal (Luke 23:43; Rom. 10:6-8), then I do him inestimable good, and not evil at all.

"The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (Acts 17:30). This motive arises from the obligations of light, privilege and opportunity. Its strength is measured by the degree of the light. It is supplied from many other scriptures—indeed, from the tenor and trend of all the scriptures. It reveals the justice of God in requiring of men according to what they have, and not according to what they have not. As this is a great principle of the divine justice, the reader would do well to study it in the light of the following scriptures, which will furnish many sermons, and in which this great motive may be defined, illustrated and enforced: Numbers 15:24-31; Psalm 19:12-13; Matthew 11:22-24; 12: 41-42; Luke 23:34; Acts 3:17; 1 Timothy 1:13; Hebrews 10:26-29.

God's sovereignty in the degree of light given. "For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth

and ashes." This is a marvelous scripture, teaching a solemn lesson, and suggesting an urgent motive to instant repentance. The facts disclosed are: (a) That the people of Tyre and Sidon, as well as the people of Chorazin and Bethsaida, had light enough for repentance. (b) That the latter people had more light than the former people. (c) That neither people repented and both are lost. (d) That if the former had been blessed with as much light as the latter enjoyed, they would have repented. (e) That it shall be more tolerable in the day of judgment for the people who had less light.

The emphatic point in the lesson is that men have no claim on God as to the amount of light, privilege and opportunity; and may not presume that he will increase them until they do repent.

The Ninevites found sufficient light in one sermon of just eight words—a sermon announcing ruin—uttered by a stranger who earnestly desired their overthrow and deprecated their salvation. A preacher, ignorant of God's sovereignty and man's extreme peril, once said, "Whenever God cuts off a wicked boy or man by early death, it is proof that he foreknew that the boy or man would not have repented under any circumstances." This statement from the pulpit is a flat and palpable contradiction of our Lord's own words (Matt. 11: 20-24), and was well calculated to encourage sinners to delay repentance, in the delusive hope of greater light some future day.

God's sovereignty in the space given for repentance. The Scriptures do teach that God graciously allows the wicked space for repentance, during which the death penalty already deserved and pronounced is suspended, while the Spirit strives and Jesus pleads, but they nowhere leave the measure of that space to the sinner, and seldom, though sometimes, disclose its extent. The space of the Antediluvians was, "while the ark was a preparing" (1 Peter 3:20). In this space, Christ in the Spirit (1 Peter 3:19; Gen. 6:3), through Noah (2 Peter

2:5), preached righteousness. The Ninevites had a space of forty days (Jonah 2:4). Nebuchadnezzar had a space of twelve months after the sentence "hew down the tree" (Dan. 4:14-15, 27, 29). The Jews had their final year, their day of visitation, which they did not know (Luke 13:6-9; 19:42; Mark 11:12-14, 21-22). Even the woman Jezebel had her space (Rev. 2:21), as also did Esau (Heb. 12:16-17).

This motive, like the preceding one, obtains its force from the fact that we have no more power to increase the time which God, in his sovereignty, may allot for repentance than to increase the light, which is given according to his own good pleasure. Hence we should repent *now* and walk heavenward *in the first beam of light,* lest there be no tomorrow and lest the light shine no more forever.

Repent ye therefore . . . that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: "whom the heaven must receive until the time of restoration of all things" (Acts 3:19-21). Here are four mighty motives grouped (beside one already discussed), which cannot be fully understood or felt except from a Jewish standpoint. Hence we prefer to discuss them together. (a) The first is suggested by the "therefore" pointing back to their denial and crucifixion of their own Messiah (vv. 13-17), while blinded by the veil of ignorance (v. 18; 2 Cor. 3:14-15). This dark sin calleth for repentance. It is a Jewish sin even till this day. (b) The second points to "the seasons of refreshing from the presence of the Lord," which will never come to the Jewish people and land until they repent and "look on him whom they have pierced" (Zech. 12:10-14; 13:1; Rom. 11:1-36). (c) This national repentance and salvation of the Jews must precede the second coming of our Lord. Their delay of repentance delays his coming—their repentance will hasten and herald his coming (v. 20; 2 Peter 3:4-10). Repent ye Jews, that

Jesus may come. (d) The restoration of all things (Rom. 8: 19-24; 2 Peter 3:13; Rev. 21:1) follows our Lord's coming (v. 21) which awaits the repentance of the Jews. Repent therefore, ye Jews, that the Father may send our Lord, bringing a restoration of all things. He has promised to come quickly—why comes he not? He is not slack concerning that promise, but is unwilling that Israel should perish, and awaits their life from the dead.

Then, O ye Gentiles, where is your mission to the Jews? Where are your prayers for ancient Israel? How long will you prefer to tread down Jerusalem? Is it nothing to you, as you pass by, that no rain has fallen on Israel for nearly two thousand years?

O the drouth! The drouth! O the desert! The desert! whose wastes are burning sands and whose skies are molten brass! Cannot you, the beneficiaries of Israel's fall, pray for rain that the Jewish desert may blossom as a rose? Do you want Jesus to come? Then help Israel. Do you long for the good country whose inhabitants are never sick, and never weep, and never die, but ever see the face of God—then HELP ISRAEL!

"Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). Here looms up the "great white throne" as a motive to repentance. We see the judge coming in flaming fire, with angels and justified spirits (2 Thess. 1:7-8; 1 Thess. 4:14; Jude 14-15); the resurrection of the dead, and transfiguration of the righteous living (1 Cor. 15:51-52; 1 Thess. 4:16-17); the gathering of all the dead before the throne (Rev. 20:11-12); the great separation (Matt. 25:31-32); the final destiny (Matt. 25:46; Rom. 2:6-11; 2 Thess. 1:6-10; Rev. 20:12-15; 22:4-15). Surely that wicked heart is adamant that gathers no motive to repentance from these certain, rapidly approaching, sublime, dreadful and

glorious transactions. And the assurance of that judgment is Christ's resurrection (Acts 17:31).

If the tomb be empty the judgment cometh.

"Except ye repent, ye shall all likewise perish" (Luke 13:3-5). This motive is twofold: (a) "perish;" (b) "likewise," that perish *suddenly, unexpectedly,* for so perished the Galileans at their altars, and the eighteen on whom the tower of Siloam fell. The "perishing" has been set forth in the Scriptures under the preceding motive; its *suddenness* must be considered here.

In a thunderstorm we expect to see some tree riven by lightning—in the cyclone some uprooted. These calamities have their forecast and take us not by surprise. But if when the summer sky is bright and the air is deadly still, a giant tree of the field, under which weary laborers rest at noon, falls without wind or warning, that is the unexpected disaster. So perish the impenitent. So it was in the days of Noah; they were eating and drinking, marrying and giving in marriage when the flood came, and swept them all suddenly and unabsolved into eternity. So perished Sodom and Gomorrah, now suffering the vengeance of eternal fire. And so it shall be in the day of the Son of Man (Luke 17:26-30). "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy" (Prov. 29:1). "Their foot shall slide in due time" (Deut. 32:35). Though for a time "they are not in trouble as other men; though their eyes stand out with fatness; though they set their mouth against the heavens and their tongue walketh through the earth," yet, "surely thou dost set them in slippery places; thou castedst them down into destruction." "How are they brought into desolation, as in a moment! They are utterly consumed with terrors" (Psalm 73:5, 7, 9, 18-19). The power of this motive finds an unparalleled illustration in the effect of Jonathan Edwards' great sermon, "Sinners in the Hands of an Angry God."

And now, in a very imperfect way, far below the transcen-

dent importance of the theme, I have brought to a close my discussions on repentance. I have felt constrained to deal earnestly with so great a subject, because impressed with the shallowness of treatment it usually receives in modern pulpits. O young preachers, remember that the plow is needed, and I exhort you to plow deep when you break up fallow ground!

I may add only that all the relations of repentance have not been considered in these four chapters. Its important relation to baptism and church membership has not been noted. Let it suffice here to state as a vital law that only penitent believers are gospel subjects of baptism and church membership. Nor has opportunity been afforded to discriminate, in important particulars, between the one repentance of the sinner culminating in faith, and the many repentances of the Christian after conversion—a discrimination so wanting in the Philadelphia Confession of Faith, and which confession was borrowed from the Westminster Confession.

QUESTIONS

1. What fifth motive to repentance is given in this chapter?
2. In what book and chapter of the New Testament do we find it?
3. In what kind of teaching is it embodied?
4. Quote the three passages cited which enforce the motive.
5. In deriving a motive to repentance from these scriptures what three things must be done?
6. State then first, the occasion and object of these three parables: Whose is the joy? Repeat Zephaniah 3:17 and Hebrews 12:2. Who are the *sharers* of it? What have they to do with men's salvation (Heb. 1:4)? *Where* is the joy exercised and exhibited? What is the *reasonableness* of it? What two other things must be noted?
7. State the probable process of reasoning in the sinner's mind from the foregoing facts, leading up to repentance.
8. State, in scriptural language, the sixth motive cited.
9. What means the phrase, "kingdom of heaven," and to what gospel is it peculiar?
10. With what Old Testament prophecies does it presuppose familiarity and expectation of fulfilment?
11. What fact concerning this kingdom is made the ground of the exhortation to repentance?
12. What then is the primal idea involved?
13. Describe the urgency by a railway illustration.
14. What secondary idea involved suggests an additional motive?
15. State, in scriptural language, the seventh motive.

16. From what obligation does the motive arise?
17. What principle of divine justice rules in the matter?
18. What other scriptures define, illustrate, and enforce this motive?
19. From what proposition is derived the eighth motive?
20. Quote the scripture (Matt. 11:21-24) establishing the truth of the proposition.
21. What five facts does this scripture set forth?
22. What is the emphatic point in the lesson?
23. On what *minimum* of light did the Ninevites repent?
24. What said a preacher once on this subject?
25. What is the author's criticism on his statement?
26. From what kindred proposition is derived the ninth motive?
27. What do the Scriptures teach about this space?
28. Is the measure of this space left to man?
29. Cite the measure of the Antediluvian space and the scriptures bearing on it.
30. How long was the Ninevite space? Nebuchadnezzar's?
31. What scriptures show the space allotted to the Jews in the time of Jesus?
32. What concerning this space is said of Jezebel? Of Esau?
33. From what fact does this motive derive its force?
34. Recite *verbatim* revised text of Acts 3:19-21.
35. How many distinct motives are appealed to here?
36. Which one had already been considered?
37. From what standpoint must the remaining four be best understood?
38. How is the first of the four suggested?
39. To what facts calling for repentance does the "therefore" point back?
40. To what hope does the second of these four motives point?
41. What two scriptures, designated from many, bear on the withholding of "refreshings" from the Jews until they repent (Rom. 11:1-36; Zech. 12:10-14; 13:1)?
42. To what hope does the third of these motives point?
43. What is the relation of time and order of precedence, according to this text, between the national Jewish repentance and Christ's second advent?
44. What bearing, according to 1 Peter 3:4-10, has their delay in repentance on the second advent?
45. To what hope does the fourth of these motives point?
46. What scriptures show the nature and extent of this restoration of all things, and that it follows our Lord's second coming?
47. How should these facts affect the Jew?
48. What duties to the Jews ought the facts to suggest to Gentile Christians?
49. Recite, in scriptural language, the eleventh motive.
50. State what order of stupendous events this motive brings to view, citing the scriptures which teach them.
51. In what stupendous fact has God given assurance of this judgment to all men?
52. State in scriptural language the twelfth motive.
53. State the twofold nature of the motive.

54. The first fold having been previously considered, what is the essence of the second fold?
55. Illustrate by trees.
56. Illustrate by the days of Noah—by the case of Sodom and Gomorrah.
57. Quote the pertinent passage from Proverbs; from Deuteronomy; from the psalms.
58. In what great sermon do we find illustration of the power of this motive?
59. What is the relation between repentance and baptism and consequently between repentance and church membership?

XVIII

THE MINISTRY OF JOHN THE BAPTIST

(CONTINUED)

Harmony pages 14-16 and Matthew 3:11-17; Mark 1:1-11; Luke 3:15-23.

In several preceding chapters we have turned aside somewhat from the regular course of the narrative to consider, at length, at its first New Testament appearance, the vital and fundamental doctrine of repentance, as preached originally by John the Baptist, and continued by our Lord and all his apostles. We have seen that while John had clear conceptions of the etymology of words and of doctrines in their abstract sense, he was no mere theorist, but intensely practical, insisting on concrete truth as embodied in the daily life. To him, therefore, repentance was as inseparable from fruits, worthy of it, as a tree is from its proper fruits. Hence he not only urges reformation in its positive and negative sense of "ceasing to do evil and learning to do well," but the instant and continuous responsibility to an inexorable judgment at the hands of the coming Messiah. "And even now the ax lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire. . . . Whose fan is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat into his garner, but the chaff he will burn up with unquenchable fire." We now come to the comparison instituted by John between Christ and himself: "I indeed baptize you in water unto repentance; but he that com-

eth after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you in the Holy Spirit and in fire." On this remarkable passage observe:

First, no comparison is instituted between the water baptism of John and the water baptism administered by our Lord through his disciples. They are exactly the same in subject, act and design, as has already been shown, but the comparison is wholly between the dignity of Christ's superior person, office and power, and John's inferior person, office and power. In dignity of person John counts not himself worthy to loose the latchet of the Messiah's sandals. The Messiah is mightier than John, equalling him indeed in water baptism, but exceeding him in two other baptisms, to wit: baptism in the Holy Spirit, and baptism in fire.

The controversies of the ages arise on the meaning of "He shall baptize you in the Holy Spirit and in fire." The first question to be answered is: Do baptism in the Spirit and in fire mean the same thing? In other words, is "baptism in fire" epexegetical of baptism in the Spirit? If they are identical in meaning, then what is the baptism in the Holy Spirit and in fire? And when, where, how, and why first administered by our Lord? And is it continuous now as well as then? But if baptism in the Spirit and baptism in fire be two distinct things, then what is the baptism in fire, and where, when, why and by whom administered? There is more confusion of mind, and more inconsistency of interpretation on these questions than on any other New Testament problems.

My own interpretation of the passage, and my answers to the questions are worth no more than the common sense and argument back of them. In general terms I refer first to three sermons in my first volume of sermons, entitled severally: (1) baptism in water; (2) baptism in the Holy Spirit; (3) baptism in fire.

Second, in my interpretation of Acts 2 there is an elaborate discussion of the baptism in the Holy Spirit, where for the

first time in the history of the world it ever occurred. Just here we need something, clear indeed, but far less elaborate. Here, on one point at least, and much as I deprecate it, I must utterly dissent from Dr. Alexander Maclaren, commonly regarded as the prince of Baptist expositors.

In the first volume of his elaborate exposition of Matthew, he labors at great length to prove that "baptism in fire" is epexegetical of "baptism in the Holy Spirit," leaving the general impression on my mind, at least, that "baptism in fire" means cleansing or purification, about equal in force to sanctification. At other times I don't know what he means. For if baptism in the Spirit and in fire is equivalent to sanctification, then how is it there was never in the history of the world, a baptism in the Spirit before the first Pentecost after Christ's resurrection? Surely men were spiritually cleansed, sanctified before that date. My own mind is clear on the following negations:

(1) Baptism in the Holy Spirit is not regeneration, nor conversion, nor sanctification, but an entirely new thing, a thing of *promise,* unknown to the world until the first Pentecost after our Lord's resurrection and exaltation. Whatever it is, it is wholly connected with the advent and administration of that "other Paraclete," the Holy Spirit, who as Christ's *alter ego,* rules the churches on earth, while Christ remains, rules, and interests in heaven.

(2) The baptism in fire is not cleansing, but destructive and punitive, the exercise of sovereign judgment by our Lord, unto whom as the Son of Man, all judgment has been committed. Its punitive character as judgment takes cognizance only of one's attitude toward and treatment of Christ in his cause and people as presented by the gospel. It is exercised now on nations or cities, as Jerusalem A.D. 70, and on the souls of the wicked when they die, as Dives in the parable (Luke 16:23-24); and on the bodies of all the living wicked in the great world-fire of the final advent (Mal. 4:1-2; 2 Peter 3:7-10)

and finds its highest expression, when after the final judgment, the wicked, both souls and bodies, are baptized in the lake of fire (Matt. 10:28; Rev. 20:14-15).

That Dr. Maclaren is mistaken about the import of baptism in fire appears from the context. Read carefully the three verses, Matthew 3:10-12. The tenth verse closes: "Every tree therefore that bringeth not forth good fruit is hewn down, and *cast into the fire.*" The eleventh verse closes: "He will baptize you *in fire.*" The twelfth verse closes: "But the chaff he will burn up with *unquenchable fire.*"

It violates every sound principle of interpretation to make "fire" in the middle verse of the context mean something radically different from the "fire" in the first and third verses. There can be no doubt of the destructive, punitive character of the fire in verses ten and twelve; there should be none of the like import in verse eleven intervening. This becomes more evident when we consider that John is interpreting Malachi 3:1 to 4:3. The whole context of the prophecy shows that when the Messiah comes he will discriminate between evil and good *persons* (not mixed evil and good in one person), and separate them one from another by diverse fates, so that there would be no difficulty in discerning between the righteous and the wicked, between him that serveth God, and him that serveth him not. The refiner's fire of Malachi 3:2-3 has not a different purpose from the fire that burns like an oven in 4:1. We doubt not the appropriateness of using the refiner's fire to represent the purifying work in individual character, as set forth by the hymn: "Thy dross to consume, thy gold to refine." And this would be a genuine work of sanctification. But such is not Malachi's idea, in this connection, nor that of John the Baptist, as appears not only from 3:5-6, 16-18; 4:1-2, but from the historical fulfilment of 3:12, when he does come suddenly to his temple at the beginning and end of his ministry, John 2:13-18; Matthew 21:12-13; Mark 11:15-18; Luke 19:45-46. In neither of these Temple purgations was there a

work of individual sanctification, but the latter is indirectly connected with the cursing of the barren fig tree, as in Matthew 3:10, the barren tree is hewn down and cast into the fire. Malachi is not considering a mixture of good and evil in one individual, the evil to be eliminated by the fire of chastisement; but he is considering a mixture of good people and evil people. God's fire will be used to separate them and make evident the difference between them. So Paul discusses the same thought: "But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire." Here Paul's use of the fire, at the last great day, is not to separate the evil from the good in individual character, but it is to separate evil people from good people, who by unwise builders have been mingled together in building a temple upon the foundation, Christ. If the builder puts on the foundation, Christ, the unregenerate, hypocrites, formalists, ritualists, then that fire will separate them, and the builder who put them on will suffer loss to the extent that his work is destroyed in the revelation of that great fire test.

To find a fulfilment of the identity of the "baptism in Spirit and fire" in the "tongues of fire" at Pentecost is merely silly, since they were not tongues of fire, but "tongues like as of fire." A rising flame parts itself into the appearance of tongues. So the luminous appearance at Pentecost distributed itself into tongues, as fire seems to do.

On our paragraph, Matthew 3:10-12, Dr. Broadus, in his commentary, ably shows that we may not interpret the "fire" in v. 11 as differing in import from the "fire" in vv. 10, 12. To pray that we may "be baptized in fire," while not so meant, is equivalent to praying that we may be cast into hell. The

baptism in fire is the *punitive* destruction of the wicked. A few terse sentences will enable us to discriminate:

In the baptism in fire, Christ is the administrator, an incorrigible sinner is the subject, the element is fire, the design is punitive.

In the baptism in the Holy Spirit, Christ is the administrator, the Holy Spirit is the element, the subject is a Christian, the design is to accredit and empower him for service.

In regeneration the Holy Spirit is the agent or administrator, the subject is a sinner, the design is to make him a Christian.

In sanctification the Holy Spirit is the agent, the subject is a Christian, the design is to make him personally holy, i.e., a better Christian. Regeneration and sanctification have been wrought by the Spirit in all dispensations since Adam.

The baptism in the Holy Spirit never occurred in the history of the world until the first Pentecost after Christ's exaltation.

But it was prefigured twice in types. First, when Moses had completed the tabernacle, or movable house of God, the cloud, representing the divine inhabitant, came down and filled it (Ex. 40:33-38). Second, when Solomon had completed the Temple, the fixed house of God, the cloud, representing the divine inhabitant, came down and occupied it (1 Kings 7:51 to 8:11).

So when Jesus had built his church, antitype of tabernacle and Temple, the Holy Spirit came down to accredit, empower and occupy it (Acts 2:1-33). In other words—

The baptism in the Spirit was the baptism of the church—the house that Jesus built to succeed the house that Solomon built, as that had succeeded the house that Moses built.

From that date the church was accredited, occupied and empowered by the other Paraclete, the Promised of the Father and the Sent of the Father and Son.

Daniel, in his great prophecy, fixing the date and order of events, says, "Seventy weeks are decreed upon thy people and

upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, *and to anoint the Most Holy.*" Here "the Most Holy" is a place, a house, and not the person, Christ. His anointing came at his baptism when the Spirit came on him.

As the sanctuary of both Moses and Solomon has been anointed when ready for use, so in this verse, following Messiah's advent and expiation, a new most holy place was anointed by the coming of the Holy Spirit on the new Temple.

Because the old Temple had served its day, the very hour Christ said, "it is finished," referring to the expiation of sin by the true Lamb of God, "the veil of the temple was rent in twain from top to bottom." The new Temple was ready, waiting for its anointing on the day of Pentecost. Hence, I repeat, when we come to interpret Acts 2, all the words of John the Baptist and our Lord, in the Gospels, which speak of the baptism in the Spirit *as a promise,* and all the fulfilments, Acts 2: 4; 8:17; 10:44-46; 19:6, and Paul's great exhaustive discussion at 1 Corinthians 12-14, will be fully considered.

The import of John's comparison between Jesus and himself is, therefore, that Jesus is mightier than himself. John himself was not the Messiah, but only his herald. John is but a voice soon to be silenced forever. John must decrease, as the morning star pales and fades before the increasing light of the day. John is not the true light, but only a witness to the light. John indeed baptizes penitent believers in water, but the one who follows him will not only continue the baptism in water, but will also baptize in the Holy Spirit and in fire.

THE CULMINATION OF JOHN'S MINISTRY

The predetermined culmination of John's ministry was the manifestation of the Messiah to Israel. This manifestation would directly connect with his administration of the ordinance

of baptism. He himself declares: "And I knew him not; but that he should be made manifest to Israel, for *this cause came I baptizing in water*. . . . And I knew him not, but *he that sent me to baptize in water*, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding on him, the same is he that baptizeth in the Spirit" (John 1:31, 33). When by this sign the as yet unknown person of the Messiah is disclosed to John himself, then must he who had hitherto spoken of the coming Messiah in general terms *now identify the person*, and by repeated testimony lead Israel to accept him so identified, in all his messianic offices. So that the culmination of John's ministry consists in two particulars:

(1) John must baptize the Messiah, receiving for himself in the ordinance demonstrative evidence of the right person.

(2) This person of the Messiah so manifested to John, must by him be identified to Israel and through his repeated witness, set forth in all his messianic offices as the object of their faith. These two things accomplished, his mission is ended forever. We can do no more in rounding out this chapter than to consider the first part of this culmination, reserving for the next chapter John's identification to Israel of the person of the Messiah and his presentation of him in all his messianic offices as the object of faith. For the present, therefore, our theme is

JOHN BAPTIZES THE MESSIAH

The Harmony, in three parallel columns, pages 15-16, gives us the record of this momentous event, according to three historians (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22). All these historians identify the person so baptized as Jesus. Matthew says, "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him." Mark says, "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan." Luke says, "Jesus also having been baptized." Thus the person of the Messiah is

Jesus of Nazareth in Galilee. All of them give two heavenly attestations to Jesus as the Messiah; the visible descent on him of the Holy Spirit, in the form of a dove, and the voice of the Father from the most excellent glory, declaring Jesus his most beloved Son in whom he is well pleased. He himself came to John and solicited baptism at his hands. The ordinance was administered in the river Jordan.

According to these and correlated passages, the honorable position of this ordinance in the kingdom of God is as follows:

(1) In it is the Messiah manifested.

(2) In it the whole Trinity are present. The Son is being baptized, the Holy Spirit and the Father attesting the Son. Hence in our Lord's Great Commission, reaching to all nations throughout all time, those disciples must be baptized in the name of the Father, and of the Son, and of the Holy Spirit. Thus the doctrine of the Trinity is indissolubly connected with baptism and is proclaimed wherever in pool, lake, river, or sea the ordinance is administered.

(3) Therefore it is a confession on the part of every disciple submitting to the ordinance that he accepts Jesus as the sent of the Father, and anointed of the Spirit to be his sacrifice, prophet, priest, king, and judge.

(4) Its symbolism expresses the heart of the gospel and unites therein our Lord and all his disciples who follow his example (Rom. 6:3-5; Col. 2:12; 1 Cor. 15:1, 29).

A great sermon on the position of baptism has been translated into foreign languages. This was a sermon before the Southern Baptist Convention by Dr. Henry Holcombe Tucker, editor of the *Christian Index*. From this honorable position of the ordinance it follows that it should never be belittled or despised as a matter of small moment.

The act of John in baptizing Jesus was *one* thing and not *three* things. John did not sprinkle water on Jesus (*rantizo*) and pour water on Jesus (*cheo*) and dip Jesus in water (*baptizo*). He did a specific thing. Whatever the specific thing

John did, to which Jesus submitted, is the thing which Jesus did when he also (through his disciples) baptized. (Compare John 3:22-23; John 4:1-2.) And it follows that the specific thing which John did, to which also Jesus submitted, and which he himself did (through his disciples) is the very thing which he commanded, in Matthew 28:19, to be done unto the end of time.

Apart from the clear meaning of *baptizo,* we may settle the question in another way. The argument of Romans 6:3 and Colossians 2:12 shows that Jesus was figuratively buried and raised in baptism, and that we who follow him are *planted in the likeness* of his death and also *raised in the likeness of his resurrection.* Therefore baptism is indissolubly connected with the resurrection of the buried dead.

Since John administered a baptism (*eis metanoian*) unto repentance, a baptism of repentance unto the remission of sins (*eis aphesin hamartion*), we have the question, why should Jesus seek baptism at John's hands, seeing he needed no repentance and no remission of sins? John himself raised this question: "But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus, answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him" (Matt. 3: 14:15). The answer is clear, as John understood later. (See John 1:31, 33.) John's baptizing had a twofold purpose: (1) as related to penitent believers, (2) as to the Messiah himself. In no other way could John complete his ministry. Out of this comes another question, How harmonize John's protest (Matt. 3:14) with his subsequent declaration, "I knew him not," at John 1:31, 33? John could not know the *person* of the Messiah until he saw the appointed sign, the visible descent of the Spirit upon him, but he could be impressed in mind, in other ways, that Jesus was not a sinner needing repentance.

One of the most remarkable things about Jesus was a *presence* that at times filled friend and foe with awe and amaze-

ment. A glory of irresistible power radiated from him. I cite five instances of the radiating power of this presence on his enemies: Twice when he alone purged the Temple, driving all his panic-stricken enemies before him (John 2:13-16; Matt. 21:12f; Mark 11:15-17; Luke 19:45f); the overawing of the Nazarenes when they rejected and sought to kill him (Luke 4: 29-30); the prostration of those who sought to arrest him (John 18:6); the outcry of the demons when brought into his presence (Matt. 8:29f; Mark 5; Luke 8.) Not only John the Baptist felt the radiating power of this sinless, awful presence, but Christ's own disciples many times later. For example, Peter, at the miraculous draught of the fishes (Luke 5:8); Peter and others at the stilling of the tempest (Mark 4:41); at the transfiguration (Matt. 17:6-7); all the disciples on the last journey to Jerusalem (Mark 10:32). We thus understand how John the Baptist (Matt. 3:14) could be impressed with the sinlessness of Jesus, and yet not really know he was the Messiah until the sign came.

Now we have seen why Jesus should be baptized of John, but why baptized at all, that is, why to his own mind? The reasons are as follows:

(1) As he foreknew, in connection with this ordinance, it would be his own *inauguration* as Messiah. Therefore he overcame John's scruples. Therefore, when baptized, he prayed for his spiritual anointing and the attestation of his Father. His prayer was not vague and indefinite. He knew he must be anointed as prophet, priest, and king, and *sealed* as the sacrifice for sin. He knew he must be endued for service as Messiah by the Holy Spirit. He must be equipped to resist and overcome the devil. All this appears as follows:

Anointing as Prophet: Read Isaiah 11:1-5; 42:1-2, which describe his spiritual equipment for service. He prayed for that. The fulfilment is, "God gave not the Spirit to him by measure," but immeasurably (John 3:34). Read Isaiah 61:1f

and his declaration, Luke 4:16-21. He was anointed to do this very preaching.

Sealed for Sacrifice: Referring to this descent of the Spirit our Lord says, "Him hath God, the Father, sealed" (John 6: 27).

On receipt of this enduement of the Spirit: He went at once to meet the temptation of Satan, as the Second Adam (Matt. 4:1f; Mark 1:12f; Luke 4:1f).

So, also, the descent of the Spirit: Was his anointing as King and Priest.

(2) He was baptized to set forth in symbol the great truths of his gospel—his death, burial, resurrection (Rom. 6:1f; Col. 2:12; 1 Cor. 15:1, 29).

(3) As an example for all his followers (see same scriptures).

However, he had the messianic consciousness before his baptism. He sought the baptism; he overcame John's scruples; he prayed for the anointing and attestation before he received them.

The meaning of his reply to John, "Thus it becometh us to fulfill all righteousness" is that neither he nor John must stop at only one of the purposes of John's baptism, but meet all the other purposes of that baptism. And evidently, as set forth in 2 above, this baptism would memorialize all righteousness, which comes by vicarious expiation, burial and resurrection. It would be a pictorial gospel.

QUESTIONS

1. What comparison did John institute between Christ and himself?
2. Was this a comparison between John's baptism in water and Christ's baptism in water? If not, what is the point of comparison?
3. On what phrase of this comparison arise the controversies of the ages, and what two questions are involved in the controversies?
4. From what great Baptist expositor does this interpretation dissent, and what is the point of the dissension?
5. What negations express the dissent from Dr. Maclaren?
6. How is the baptism in fire exercised?

7. Give the argument to show that Dr. Maclaren is mistaken about the baptism in fire.

8. Reply to the contention that tongues of fire at the first Pentecost, after the resurrection, prove the identity of baptism in the Spirit and fire.

9. Analyze, in a few terse sentences, the baptism in fire, the baptism in the Holy Spirit, regeneration, and sanctification.

10. Show how the baptism in the Holy Spirit was twice prefigured.

11. Explain the baptism in the Holy Spirit from the passage in Daniel 9.

12. What of the predetermined culmination of John's ministry, and what were his own words to show that it conected with his baptism in water?

13. It what two things, then, does the culmination of John's ministry consist?

14. Who are the historians that give an account of John's baptism of the Messiah?

15. In whom, as a person, do all these historians identify him?

16. What two attestations of Jesus as the Messiah do all the historians give?

17. According to these and correlated passages, what of the honorable position of this ordinance in the kingdom of God?

18. What great sermon on the position of baptism has been translated into foreign languages?

19. What follows from this honorable position of the ordinance?

20. What was the act of John in baptizing Jesus?

21. Apart from the clear meaning of *baptizo*, how otherwise may we settle the question?

22. Why should Jesus seek baptism at John's hands, seeing he needed no repentance and no remission of sins?

23. How may we harmonize John's protest (Matt. 3:14) with his subsequent declaration, "I knew him not," (John 1:31, 33)?

24. But why should Jesus be baptized at all?

25. How does it appear that he had the messianic consciousness before his baptism?

26. What, then, is the meaning of his reply to John, "Thus it becometh us to fulfill all righteousness"?

XIX

THE CULMINATION OF JOHN'S MINISTRY

In the preceding chapter we have considered the first part of the culmination of John's ministry, to wit: his baptism of the Messiah, in which, by a divine sign, and the Father's attestation, he was able to identify Jesus of Nazareth as the person of the Messiah. There remains for consideration in this chapter his testimony to the person so identified, and his presentation of him to Israel in all his messianic offices as the supreme object of faith. Thus as he was the first to preach evangelical repentance, so now must he be the first to preach evangelical faith. His continuation of his ministry after the baptism of the Messiah, was to afford opportunity of this completion of his testimony.

All of this testimony of John the Baptist, after the baptism of Jesus, comes to us through one historian, the apostle John, himself a disciple of John the Baptist. There are four distinct occasions and one general reference, doubtless identical with one of the four. Three of these occasions come in three successive days, certainly full forty days after the baptism, for the forty days of the temptation of Jesus intervene.

The first (and doubltless the second) is John's reply to a deputation from Jerusalem (John 1:19-28). The second is the following day when he sees Jesus the first time since the baptism (John 1:29-34). The third is the morrow after when he identifies him to two of his own disciples (John 1:35-36). The fourth occurred in the early Judean ministry of Jesus after his first Passover in Jerusalem since his baptism (John 3:22-30).

The general reference of John 1:15 applies to the second of these four.

It was impossible for the ecclesiastical authority at Jerusalem to ignore the ministry of John. The whole nation was stirred. The people generally accepted him as a reformer and prophet. And yet his ministry was entirely independent of the Sanhedrin, and of Jerusalem, and of the Temple ritual. Questions were arising in men's minds, Is this the Messiah, or is it Elijah who precedes the Messiah (Mal. 4:5), or is it the great prophet whose coming was predicted by Moses, (Deut. 18:15-18), what signs accredit him, who sent him, what is the source of his authority, and what is his mission?

Finally, at the instance of the Pharisees, whom he had denounced as the offspring of vipers, a deputation from the Sanhedrin, consisting of priests and Levites, were sent to press him for a definite answer on these points. They found him at the fords of the Jordan (Bethany or Bethabara), but sharp and curt in replying to their inquisition. He disclaimed promptly being either the Messiah, or Elijah, or the Moses prophet. For himself he was only the voice of one crying in the wilderness as predicted by Isaiah. To their questions, "why baptizeth thou, then, and what sign showest thou," and by whose authority he acted, he returned no definite reply the first day, but bore this testimony: "In the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoes I am not worthy to unloose."

The next day, however, the deputation doubtless yet with him, he seeth Jesus returning from the temptation, and answers more particularly, pointing to him: "Behold the Lamb of God that taketh away the sin of the world! This is he of whom I said, After me cometh a man who is before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause I came baptizing in water. And John bare witness saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him, and

I knew him not; but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God."

This is his great testimony: "Jesus of Nazareth is the Messiah. I saw him anointed by the Holy Spirit. I heard the Father's attestation. This is the Lamb of God that penally bears the sin of the world—the great expiatory sacrifice—this is the Son of God—this is he that baptizeth in the Holy Spirit." Prophets, priests, and kings are anointed with the holy anointing oil whose recipe was prescribed by Moses (Ex. 30:22-23). With this was Aaron anointed (Psalm 103:2); and David (Psalm 89:20); and Elisha (1 Kings 19:16). Messiah means the Anointed One. In the case of Jesus he was anointed with the Spirit, which the holy oil symbolized. To two of his disciples he repeats on the morrow: "Behold the Lamb of God!"

The account of John's last testimony to Jesus is a singular bit of history: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease." "He that cometh from above is above

all; he that is of the earth is of the earth, and of the earth he speaketh; he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to *this,* that God is true. For he whom God hath sent speaketh the words of God; for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." "When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judea and departed again into Galilee" (John 3:22; 4:3).

The first thought suggested by this narrative is the concurrent ministry of Jesus and John brought near together. The time was when Jesus was closing his early Judean ministry, having just left Jerusalem, where he attended the first Passover after his baptism, where he purified the Temple according to Malachi 3:1-2, wrought many signs and was visited by Nicodemus.

Jesus was on the northern line of Judea, for the record says that when he left for Galilee "He must needs go through Samaria." John was close at hand at a place called Aenon, near to Salim, where was much water or many waters. The site has not been thoroughly settled. Dr. Barclay locates it in a valley five miles northeast of Jerusalem (*City of the Great King,* pp. 558-570). Robertson (*Biblical Researches,* Vol. III, p. 333) conjectures "Salim over against Nabulus." C. R. Conder (*Tent Work in Palestine,* Vol. I, p. 91f) locates it: "Salim near the Shechem." Professor McGarvey, one of the best writers on the Holy Land, thinks he found the identical site in a beautiful valley of the Wady Farra, about one mile wide and three miles long, where were abundant places for baptism in which he saw "swarms of brown-skin boys, both large and

small, bathing at different places." (Cited in "Hovey on John's Gospel," from *Journal and Messenger*, September 10, 1879.) My own mind is impressed that Professor McGarvey found the Aenon of our text.

Some suggest this rendering of John 3:23: "And John was holding a camp meeting at Aenon, near to Salim, because there was much water there for the campers, their camels and other beasts, and they came and were baptized."

A significant fact about the work of both appears from John 4:1, viz.: Both made disciples before baptizing them and they both made disciples in the same way, by leading them to repentance and faith. Proof for John, Matthew 3:2; Acts 19:4. Proof for Jesus, Mark 1:15. Another fact is disclosed by John 4:1, viz.: By this time Jesus was increasing and John was decreasing, since Jesus was making and baptizing more disciples than John. But the Pharisees discovered and made use of this fact to make a breach between John and Jesus. When Jesus heard of this meanness, he prudently left Judea, where his work was close enough to John for enemies to make invidious comparison, and passed on into Samaria.

The insidious trouble was brought to John's disciples at Aenon by a Jew, doubtless a Pharisee, who taunted John's disciples with the increase of Jesus and the decrease of John. The matter arose this way: "Therefore [referring to the increase of one and the decrease of the other] there arose a questioning about purifying between John's disciples and a Jew." The following may be inferred from its being made a question of *purifying:*

(1) That the law and its traditions already, and by real authority, provided for purifying ablutions of the body (See "divers washings" (Greek, *baptizo*) at Hebrews 9:10, and "bathe themselves" and "washings" at Mark 7:4 (Greek, *baptizo*).

(2) That, therefore, a Pharisee would contend, denying that John or Jesus had authority to institute an ordinance, par-

ticularly in John's case, since Jesus by his baptizing more, was supplanting him.

John's disciples, jealous for their leader against Jesus, felt it keenly, hence they say to John, in bitterness, "Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him" (John 3:26).

The greatness of John's reply in the last testimony to Jesus is seen from the following items:

(1) He was entitled to nothing more than had been given him.

(2) He reminded them that he had already borne witness that he was not the Messiah, but only his forerunner.

(3) That Jesus was the Messiah and hence, as he had already borne witness, must increase while he decreased.

(4) That Jesus was the bridegroom, entitled to the bride, while he was only the friend of the bridegroom.

(5) That what depressed them was John's fullness of joy.

(6) That Jesus, being sent from heaven, and having the Spirit given him without measure, must be above any earthly man, and would speak the words of God.

(7) That Jesus, as the Son of the Father, was beloved of the Father and had rightly all things given to him.

(8) Therefore "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). This is his last and sublimest testimony.

John should have gone on with his work after he baptized Jesus, as has already been said, to have opportunity to complete his testimony and to present Jesus in all his messianic offices as the supreme object of faith.

A singular book of the baptismal controversy arose from this passage, setting forth two points:

(1) Dr. Edward Beecher, son of Dr. Lyman Beecher and brother of Henry Ward Beecher, followed the Jew-Pharisee in contending that baptism was only a question of purifying.

(2) And as purifying among the Jews was a general term, some purifying done by sprinkling, some by pouring, and some by dipping, it was immaterial which of the three ways should be employed in baptizing.

The great fallacy of his book is that only purifying by immersion was involved in this question. But regarding this last testimony of John we cannot be sure that John 3:31-36 are the words of John the Baptist and therefore we cannot be dogmatic about it. The historian John does not always make it clear where his quotation stops and where he resumes his narrative. In this case, if the words be the evangelist's, he is only filling out the conclusions of John's testimony. He leaves us in the same doubt at 1:15-18.

QUESTIONS

1. From which historian comes all John's testimony concerning Jesus after his baptism?
2. What four occasions?
3. To which of the four belongs the general reference in John 1:15?
4. What makes the first occasion very important, and how did it naturally arise?
5. What was the sum of John's testimony the first day?
6. Was the deputation present the next day, and why do you think so?
7. What of the sum of the testimony this time?
8. What part of this testimony repeated to two of his disciples the third day?
9. What does "Messiah" mean?
10. Where do you find Moses' recipe for the holy anointing oil?
11. What high officers were anointed with it, and what one case each?
12. In the case of Jesus, how anointed?
13. What is the account of John's last testimony to Jesus?
14. What is the first thought suggested by this narrative?
15. What is the time?
16. Explain their proximity.
17. What is the matter with the rendering of John 3:23 as suggested by some?
18. What fact about the work of both appears from John 4:1?
19. What scriptures show that both made disciples in the same way?
20. What other fact disclosed by John 4:1?

21. Who discovered and made use of this fact to make a breach between John and Jesus?
22. When Jesus heard of this meanness what did he do?
23. How was the insidious trouble brought to John's disciples at Aenon?
24. In what form did the matter arise?
25. What may be inferred from its being made a question of purifying?
26. How did this affect John's disciples?
27. What of the greatness of John's reply in the last testimony to Jesus?
28. Why should John have gone on with his work after he baptized Jesus?
29. What singular book of the baptismal controversy arose from this passage, what its points and what its great fallacy?
30. May we be sure that John 3:31-36 is the testimony of John the Baptist?

XX

THE TEMPTATION OF CHRIST

Harmony pages 16-17 and Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13.

The theme of this chapter is Satan's first temptation of Jesus, our Lord. The lesson is found on pages 16-17 of the Harmony. There are three historians of the great event: Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13. Following closely the text, let us note these general observations.

(1) All the historians agree on five express particulars and one implication, to wit:

The temptation of our Lord immediately follows his baptism, in which the Father audibly proclaimed him as his Son, and the Spirit visibly accredited, anointed, and endued him as the Messiah. So that the temptation is hell's prompt response to heaven's challenge in the inauguration.

Our Lord was Spirit-guided to meet the issues of the conflict.

The scene of the battle was "in the wilderness."

The time of the struggle was "forty days."

The tempter was Satan himself.

The implication is clear that no human being stood with Jesus. On the contrary, Mark adds: "He was with the wild beasts."

(2) Matthew and Luke agree:

In expressing the Spirit guidance as a leading—"led of the Spirit." But Mark expresses it as a propulsion—"driven of the Spirit," while Luke adds he was "full of the Spirit."

He fasted throughout the forty days and afterward hungered.

In the consummation Satan visibly appeared and verbally submitted three special temptations, though Luke reverses Matthew's order of the last two.

Satan commenced two of these special temptations with the phrase, "If thou art the Son of God," showing his knowledge of the Father's avowal at the baptism.

Jesus triumphed over Satan in them all.

In achieving this victory, Jesus used only the sword of the Spirit, the word of God, quoting from Deuteronomy only.

Satan also quoted Scripture.

Then Satan left him. But Matthew adds that Satan left because Jesus recognizes his adversary and peremptorily dismissed him, "Get thee hence, Satan," and Luke adds he left him only "for a season," so it was not the final battle.

Matthew and Mark agree that when Satan left him "angels came and ministered unto him," meaning, at least, that they supplied him with food and encouraged him. Thus three worlds were interested in the great conflict.

(4) Mark implies that in some form the temptation lasted throughout the forty days, which Luke seems to confirm by saying, "When Satan had completed every temptation." From this implication it follows that the form of the temptation up to the culmination when Jesus hungered was by mental suggestion only, Satan holding himself invisible, but when Jesus was faint with hunger, then, as Matthew and Luke agree, he appeared visibly and submitted audibly the three great special temptations.

Thus face to face, the two great warring personalities conducted the verbal duel and spiritual wrestling. This is evident from our Lord's recognition of his adversary and his peremptory dismissal of him by name, "Get thee hence, Satan." We need not stagger at Mark's implication when we reflect how

easy it is for one spirit, by direct impact, to impress another, though the one impressed may not be conscious of it, nor when we consider how many of what we consider our own thoughts are not self-originated, but suggestions from without. Bunyan represents his Pilgrim, when passing through the valley of the shadow of death, as being horrified at curses, slimy thoughts, and blasphemies in his mind, which he supposed were his own, whereas, they were suggestions from without by invisible whispering demons. The capital point is that our Lord was tempted in both forms—first for many days by invisible external suggestions; second, when Apollyon, as in the case of Bunyan's Pilgrim, visibly, audibly, palpably, horribly, and suddenly came upon him in his weakest hour, straddled across his narrow way, and hurled his fiery darts in rapid succession.

(5) We should carefully note, as illustrative of the value of harmonic study of the testimony of several witnesses, the special contribution of each historian. We see the force of Matthew's "Get thee hence, Satan" and Mark's "driven of the Spirit," and his implication of continuous temptation, and Luke's "full of the Spirit," and especially his "left him for a season."

(6) The Greek word rendered "tempt" means "to try, prove, or test." The moral character of the "testing" depends upon the object and methods. If the object be to incite or to entice to sin, or the means be guile, flattery, lying, indeed any form of deception that would turn the tempted one from God and appeal to lower motives, then it is bad, whether coming from Satan or from his subordinates. But if the object be to honorably ascertain or prove character by lawful methods, or to fairly develop and discipline the inexperienced soul, then it is good. We may lawfully prove or test God himself in any way appointed by him whether of promise or precept. We may sinfully tempt him by creating situations not appointed by him and then claiming his help.

In the sense of enticing to sin, God tempts no man. In the sense of proving his people, he is always tempting us, as he did Abraham. In his providence he often permits us to be tested with evil intent by Satan, as in the cases of Job and Peter. In this providential permission to Satan there are always great limitations.

We are never tempted in a good sense nor allowed to be tempted in an evil sense beyond our ability to bear or to resist. And always the decision and the responsibility are upon the tempted one.

He himself must yield in order to fall. The words of James and Paul are pertinent: "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted when he is drawn away by his own lust and enticed. Then the lust, when it hath conceived, beareth sin; and the sin when it is full grown, bringeth forth death" (James 1:12-15). "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13). Our English word "tempt" once had both the good and evil senses of the Greek word, but now is limited to the evil sense.

(7) The exact site of the temptation in the wilderness has never been determined. It is quite probable that on this point the Scriptures are designedly silent, as in the case of the burial place of Moses, to hedge against superstitious pilgrimages and shrines. If it be lawful to venture on conjecture, I would suggest the wilderness of the Arabian peninsula, for these reasons:

There is a strong scriptural parallel between our Lord and Israel as a nation.

Israel, as a nation, was not only tempted and fell in this Arabian wilderness, but also there evilly tempted God.

There is a correspondence between their forty years and Christ's forty days.

There both Moses and Elijah "fasted forty days."

All of our Lord's quotations in his temptation are from the Pentateuch, word fruitage of Israel's wilderness life.

As the forty years wilderness life and the wilderness words quoted by our Lord prepared God's son, Israel, for the national life, so this forty days fasting and triumph over Satan's temptations prepared his Son, Jesus, for his great lifework of Israel's redemption.

Before Paul enters his great work for the salvation of the Gentiles it was necessary that there should be a period of seclusion for meditation, for receiving his gospel, for settling great questions between himself alone and God on the one hand, and the devil on the other hand. He says, "I conferred not with flesh and blood—I went not to Jerusalem—*but I went into Arabia.*" Evidently not to preach, but under the shadow of Sinai where the Law was given, there in the light of the gospel to gain that view of the Law so powerfully set forth in his letters to the Galatians and the Romans. Why not, then—if we must guess—follow these analogies and this fitness, and suppose that this was the wilderness site of Christ's temptation, returning from which to deliver his marvelous Sermon on the Mount, which, after all, is but the highest spiritual exposition of the Law?

(8) Can a man do without food forty days? It has been objected against the credibility of the Bible, that it represents Moses, Elijah, and our Lord fasting forty days. Within my own memory this fact has been demonstrated scientifically. A Dr. Tanner, after a careful preparation, did, in the presence of competent witnesses, fast forty days. He ate no food. The only thing he allowed himself was occasionally to rinse his mouth with water, and very rarely to swallow just a little of

the water. He was not sustained by the high spiritual exaltation of Moses, Elijah, and our Lord.

(9) From Christ's fast of forty days two new words, or institutions, have been derived:

Etymologically, our English word "quarantine."

The wholly unscriptural "forty days of Lent" preceding the equally unscriptural festival of Easter observed by Romanists and Episcopalians. The word "Easter" in the common version of Acts 12:4 is simply the Jewish Passover and is so rendered in our best English versions.

(10) Was this a real temptation of our Lord? In other words, was it a case of "Not able to sin" *(non posse peccare)* or "able not to sin" *(posse non peccare)*? This is a vital question and must be squarely answered. The temptation of our Lord was not only real, but was an epoch in his own life and in the history of the race. It was no sham battle.

The teaching of the Scriptures is express and manifold. It was not the essential deity of our Lord on trial, but his humanity, and also in an emphatic sense his representative humanity. There is no stronger proof that the Messiah was really a man and had a *human soul* than his susceptibility to temptation and his successful resistance to it as a man. This becomes the more obvious when we consider the later battles with Satan in Gethsemane and on the cross, to which this wilderness temptation was no more than a preliminary skirmish. The true answer to this question lies in the answer to a broader question: Why should Jesus be tempted?

We must fairly answer this broader question:

He was the Second Adam—the new race-head (1 Cor. 15: 45-49; Rom. 5:12-21). "The first Adam was tempted in a garden full of permitted fruits, and by his fall converted it into a desert. The Second Adam was tempted in a desert, faint with the hunger of a forty days' fast, and by his victory converted it into a garden." The new race head was on probation like the first.

In the highest sense he was Israel, God's Son: "Out of Egypt have I called my Son." He was Isaiah's "Servant of the Lord," so marvelously foreshadowed in the last twenty-seven chapters of that book. National Israel failed under temptation in every probation—under the theocracy established by Moses, under the monarchy established by Samuel, under the hierarchy established by Ezra, Nehemiah, Zechariah, Haggai, and Malachi, culminating in its rejection of the Messiah. If "all Israel is to be saved" as taught by Ezekiel, Zechariah, and Paul, then this "Son which God called out of Egypt" must triumph over real temptation.

He could not become man's vicarious substitute in death and judgment unless on real probation from birth to death, he himself was demonstrated to be "a lamb without spot or blemish, holy, harmless, undefiled, and separate from sinners." "For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings" (Heb. 2:10).

He could not destroy the work of the devil and rescue "the lawful captives," "the prey of the terrible one," "except as he shared the common lot of humanity." "Since then the children are sharers in the flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15).

Without enduring real temptation in his humanity he could not become a sympathizing and efficient high priest: "Wherefore it behooved him in all things to be made like unto his brethren, that he might become a faithful and merciful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. 2:17-18). "Having then a great high priest, who hath passed

through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that has been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Heb. 4:14-16).

He could not seat humanity on the throne of the universe as King of kings and Lord of lords except by emptying himself of heavenly glory, laying aside the form of God and assuming the form of a slave, and when found in the fashion of a man he should through every temptation be perfect in obedience to every precept and submissive to every penal sanction of the Law (See Phil. 2:6-11).

He could not, as the *Son of Man,* become the judge of the world except he had triumphed in real temptation as a man. (Note carefully John 5:22, 27; Acts 17:31; Matt. 25:31f.)

Not otherwise as enduring temptation could he become an example to his people in their hours of trial. (See Phil. 2:5; 1 Peter 2:21-23; 4:1.)

In assigning these reasons for Christ's real temptation we have not limited ourselves to Satan's first temptation of our Lord.

(11) On the subject of the temptation, what may we say of Milton's *Paradise Lost* and *Paradise Regained?*

Paradise Regained is very inferior, as a literary epic, to *Paradise Lost.*

The Devil of *Paradise Lost* is a far grander personage than the Devil of *Paradise Regained.* Says Robert Burns, "The Devil is the hero of *Paradise Lost,* but in *Paradise Regained* he is a sneak nibbling at the heel of Jesus." In neither have we a true portrait of Satan.

In closing his *Paradise Regained* at the preliminary skirmish between Jesus and Satan, he virtually acknowledges his failure to master his great theme.

PRACTICAL OBSERVATIONS

Reserving the discussions of the three special temptations of Jesus to the next chapter, we close the present discussion by citing from Dr. Broadus' great treatment of this theme in his commentary these quotations:

"Christ hungered as a man, and fed the hungry as God. He was hungry as man, and yet he is the Bread of Life. He was athirst as a man, and yet He says, Let him that is athirst come to me and drink. He was weary, and is our Rest. . . . He pays tribute, and is a King; he is called a devil, and casts out devils; prays, and hears prayer; weeps, and dries our tears; is sold for thirty pieces of silver, and redeems the world; is led as a sheep to the slaughter, and is the Good Shepherd"—Wordsworth.

"Observe (1) that the first word spoken by Christ in His ministerial office is an assertion of the authority of the scripture. (2) That He opposeth the word of God as the properest encounterer against the words of the devil. (3) That He allegeth scripture as a thing undeniable and uncontrollable by the devil himself. (4) That He maketh the scripture His rule, though He had the fullness of the Spirit above measure"—Lightfoot.

"The devil may tempt us to fall, but he cannot *make* us fall; he may persuade us to cast *ourselves* down, but he *cannot cast* us down"—Wordsworth. "True faith never tries experiments upon the promises, being satisfied that they will be fulfilled as occasion may arise. We have no right to create danger, and expect providence to shield us from it. The love of adventure, curiosity as to the places and procedure as vice, the spirit of speculation in business, the profits of some calling attended by moral perils—often lead men to tempt God. It is a common form of sin"—Broadus.

"The successive temptations may be ranked as temptations to under-confidence, over-confidence, and other confidence.

The first, to take things impatiently into our hands; the second, to throw things presumptuously on God's hands; the third, to transfer things disloyally into other hands than God's"—Griffith.

QUESTIONS

1. Who were the historians of Satan's first temptation of Christ?
2. In what particulars do the historians agree?
3. In what particulars do Matthew and Luke agree?
4. In what particulars do Matthew and Mark agree?
5. What is the strong implication of the continuance of the temptation throughout the forty days by Mark?
6. What was the form of the temptation during the forty days? Explain and illustrate its possibilities.
7. In what part of the temptation does Satan appear visibly face to face with and tempt and wrestle with Christ?
8. What is the value of harmonic study illustrated in the special contributions of each historian?
9. What is the meaning of our Greek word rendered "tempt"?
10. Upon what does the moral character of the tempting depend?
11. How may we lawfully in one case, and unlawfully in another case, tempt God himself?
12. Give Scripture proof that in the bad sense of the word God tempts no man, and proof that in the good sense of the word he does tempt man.
13. Give proof that he does, under great limitations, permit Satan to tempt us in an evil sense
14. When so tempted by Satan, upon whom do the decision and responsibility rest?
15. Cite the pertinent words of James and Paul.
16. To what sense is our English word "tempt" now limited?
17. Why, probably, are the Scriptures silent on the exact spot of the temptation in the wilderness?
18. If we venture on a suggestion of the site, give the reasons, in order of the wilderness of Arabia as the place.
19. Prove scripturally and scientifically that a man can fast forty days.
20. How is our English word "quarantine" derived etymologically?
21. What two institutions observed by Romanists and Episcopalians are without scriptural warrant?
22. What is the meaning of the Greek word rendered "Easter" in the common version at Acts 12:4?
23. Was the temptation of our Lord a real one? In other words, was it a case of "Not able to sin" or of "Able not to sin"?
24. Give, in order, the great reasons why Christ should be really tempted.
25. Concerning the temptation, what may we say of Milton's *Paradise Lost*, and *Paradise Regained*?
26. In what commentary may we find the most critical and rational treatment of the temptation of our Lord?
27. Cite, in order, Dr. Broadus' quotations of practical observations from Wordsworth, Lightfoot, Broadus himself, and Griffith.

XXI

SATAN'S THREE SPECIAL TEMPTATIONS OF OUR LORD

Harmony pages 16-17 and Matthew 4:1-11; Luke 4:1-13.

In the preceding chapter we have submitted some general observations on the wilderness temptation of Jesus, and its continuance throughout the forty days' fast by mental suggestion from Satan, himself invisible. We are now to consider the three special temptations at the conclusion of the long fast, when to Jesus, exhausted and faint with hunger, Satan visibly appears and urges on him in rapid succession the consummation of his assault. We follow the better and more logical order of Matthew's history.

THE FIRST TEMPTATION—IN THE WILDERNESS

"If thou art the Son of God, command these stones to become loaves of bread." Here, first of all, it is important to note that the mood, "if thou art," is indicative, not subjunctive. We must not let the "if" mislead us. So the word "Son" is emphatic in the Greek. In some way Satan had learned that at the baptism the Father in heaven audibly proclaimed, "This is my beloved Son in whom I am well pleased." Therefore it does not fall in with his plan of temptation to commence with an express doubt of the Sonship of Jesus, as the subjunctive mood, "If thou be," would have certainly implied. The phrase means, "Since," or "seeing thou art the *Son* of God" —Son emphatic. In other words, his first temptation assumes

the Sonship, with all power to work miracles: "Being God's Son in the highest sense, able to do wonders, being faint with hunger after a long fast, far from any food supply, convert this stone into a loaf of bread and satisfy thy hunger." The temptation was very subtle.

Our Lord replies at once with a scripture magnifying the written word as the standard of human life, quoting Deuteronomy 8:3: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." which means, "I am here and hungering under divine appointment. The Spirit led me here. In the way he appointed I must wait on his word and trust him to supply my needs. To resort to miracle to supply my need would show underconfidence in God."

He might have truly said, "I will never work a miracle in my own behalf. The miracle-working power I possess is for the benefit of others."

Or, as truly, "I will never do a wonder at the demand of others, particularly of my enemies, nor to gratify curiosity, nor for self-display. Or, he might have said, "If I, at the first difficulty after my inauguration, extricate myself as selfish miracle, how can my people in their trials find in my course an example?" The passage in Deuteronomy clearly shows that God often placed his people in trying circumstances, "to humble them, to prove them, to know what was in their hearts," in order to see if they would trust him and obey him. Life is not a matter of food and clothes and shelter, but of fearing God and keeping his commandments. The thirty-seventh Psalm expresses our Lord's attitude:

> Trust in Jehovah, and do good;
> Dwell in the land, and feed on his faithfulness.
> Delight thyself also in Jehovah;
> And he will give thee the desires of thy heart.
> *Commit thy way unto Jehovah;*
> *Trust also in him,* and he will bring it to pass.
> And he will make thy righteousness to go forth as the light,

And thy justice as the noonday.
Rest in Jehovah, and wait patiently for him:
. . . . . .
They shall not be put to shame in the time of evil;
And in the days of famine they shall be satisfied.
. . . . . .
A man's goings are established of Jehovah;
And he delighteth in his way.
Though he fall, he shall not be utterly cast down;
For Jehovah upholdeth him with his hand.
I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
. . . . . .
The law of his God is in his heart;
None of his steps shall slide.

—PSALM 37:3-7, 19, 23-25, 31

I cite a simple, practical illustration: In my early pastorate at Waco, I found one of my members keeping a retail dramshop. He was much confused at seeing me, and said:

"Well, parson, a man must live."

"Not necessarily," I replied; "it may be best for him to die. But it *is* necessary, while he lives, *to live in God's ways* and to trust him. You cannot serve God in this business."

Another case I recall, while holding a meeting at Chappel Hill, Texas. Through the unswerving faith, labors, and prayers of a Christian wife, a hard, bad man was brought to accept Christ. Just as he was about to be baptized, I put my hand on him and said:

"Isn't there something you ought to say to these people before you are baptized?"

He knew that I knew his sole business was the keeping of a low liquor house with a gambling adjunct.

"You mean about my business?"

"Yes."

"Parson, everything I have in the world is in that business; what ought I say?"

"Don't ask me. You are now the Lord's man; ask him."

He put his hand in his pocket and drew out a key, passing it to a deacon, and said:

"There's the key to my liquor shop. Don't sell my stock. Pour it out. Lock the door. I will never enter it again while I live."

Then, with face illuminated, he was baptized.

The bread and meat question can never be answered right, apart from our higher relations with God and confidence in his care. Well did our Lord say later, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?"

THE TEMPTATION—IN THE HOLY CITY

"Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, if thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God."

What a change of scene! We have left the wilderness. This is Jerusalem. This is the Temple. The transition is rapid. There is no delay. On a wing of the Temple our Lord looks down from his dizzy height into the deep chasm far below. Satan is with him. Having failed on the line of "under-confidence" in God, he resorts to the other extreme, "over-confidence," or presumption. It is as if he had said, "You did well to trust God for food. It is that trust to which I now appeal. You did well to cite the Holy Scriptures. To the Scriptures I now appeal. Trust God, believe this scripture, and cast thyself down this precipice." And what a scripture he cites!

Psalm 91 is the loftiest hymn of confidence in God and the highest expression of the security of one trusting in God in the whole Bible and in all the literature of the world.

It commences: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust." Let the reader read all of it over again, and imagine that he sees Satan's finger pointing to the angel passage, and hears him say, "It is written."

Our Lord's reply comes like a double bolt of lightning, "Again it is written, thou shalt not tempt the Lord thy God." What a light on biblical interpretation—"Again it is written!" Scripture must interpret scripture. We may not draw a vital conclusion from a single detached passage, severed from its context, and dislocated from the unity of truth. What a lesson to text heretics and faddists going off on a tangent from the circle of truth! That very psalm illustrates the power of the reply of Jesus: "For he will deliver thee from the snare of the fowler" (Psalm 91-3).

The devil and infidels are never harmonists. They try to make one passage contradict and fight another. They misapply. They put the finger on David's sin with Uriah's wife, and then say, "It is written that David was a man after God's own heart."

"Thou shalt not tempt the Lord thy God." We have already shown that the word "tempt" may have a good or bad sense according to the object or method. We may test or prove God by implicit obedience when he commands, and by absolute trust in his promises when we are in his appointed way. Hear Jehovah's own words: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

"Prove me now herewith." It would have been presumption for Israel to have rushed into the Red Sea on their own initiative, but it was the sublime audacity of faith after God said, *"Go forward."* It was the devil, not Jehovah, who said,

"Cast thyself down." The psalm passage cited would have been pertinent if Jehovah had said, "Cast thyself down."

We may not claim God's promise in obeying the Devil. We may not invent or create situations of difficulty in order to prove God's protecting care. Let us stick to the King's highway and we will find no lion there.

It is said that when one of the fathers rebuked a demon for taking possession of a Christian, the demon replied: "I never went to the church after him; but when he came to the drinking and gambling hells, *on my territory*, I occupied him."

To whom the father replied, "To be perfectly fair, even to the devil, I must admit that you make out your case as to *occupying* him when found in your territory, but as he now comes penitently home, you can't *stay* in him. So get out. But, by the way, you may roar at any other Christian, sojourning in your territory."

THIRD TEMPTATION—ON THE HIGH MOUNTAIN

There is a last change of scene. So far, there is no reason to suppose a miracle in the shifting of the scenes. Jesus went in a natural way to Jerusalem as he had gone to the wilderness, and as he now ascends the mountain. But there is something above the natural in the way Satan, "in one moment of time" exhibits and Jesus sees the kingdoms of the world and the glory of them. We may not crudely suppose that from any mountain, however high, the whole world would be visible to the natural eye, nor even if the world were flat instead of a globe, that any natural eye would have the keenness of vision to sweep discerningly so vast a horizon, nor especially to master and weigh its complicated details in a moment of time.

But the inner eye may see things invisible. Satan, the high intellectual spirit, in addressing the higher intellectual spirit of Jesus could exhibit the world kingdoms and their glory in one great cyclorama. One may ask, Why then ascend a mountain for a viewpoint? The answer is not difficult when we

consider that all these temptations are addressed to Jesus, the man. It will help us to get at the reason if we recall the history of Balaam (Num. 22:24) where by *changing the place of divination* a new effort was made to curse Israel (Num. 23:13). Or by recalling Grant's assaults on General Lee: if he failed at one point, he rapidly shifted the scene of the battle to another point, calling for new and swift readjustment. It is human nature for an army to fight better when it knows and has tried a battlefield, and to be subject to disorder and panic when called suddenly to a new and untried field, necessitating rapid movement of troops, new plans of defense, and new lines of battle.

Jesus was a man. As a man he was subject to all the sensations attending the rapid shiftings of the scenes of conflict, particularly in the faintness of hunger called to make long marches. As has been said, the temptations are on the line of "under-confidence, over-confidence, and other confidence." This last temptation touches the very *mission* of Jesus. He came to fulfil man's original commission to "subdue the earth and exercise dominion over it." He came to set up a world kingdom. Satan exhibits the kingdoms of the world and the glory of them. Then hear him: "All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:9). "To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will give it. If thou, therefore, wilt worship before me it shall all be thine."

First of all, let us consider the veracity of Satan's claim to world empire, and his power to bestow it. Commentators generally allege that Satan lied outright. If their contention be true, there was no temptation at all. On the other hand, he became *de facto* prince of this world when he defeated the first man, God's son by creation. He confirmed his title by defeating Israel, God's national son. The world empires, Egypt, Assyria, Babylon, Persia, Greece, and Rome were large-

ly raised to power by him and derived their systems of idolatry from him. The Scriptures call him the prince of this world, and add that through his domination "the whole world lieth in wickedness." He is the author of "the course of this world." Through "the lust of the flesh, the lust of the eye, and the pride of life," he reigns over all his usurped territory. He had "the power of death, and through the fear of death kept the people in bondage." As mammon he rules the business world and supplies its maxims of greed. Through national jealousies and ambitions and godless politics he keeps up the burdensome armaments of rival nations.

It is true that Satan's power is never supreme—that God's providence overrules all—that limitations tether Satan to a stake, no matter how long the rope. Yet we must concede much of Satan's high claim.

Our next thought is that Satan's temptation is on the line of Jewish desire expectation. They wanted a world kingdom with the Jews on top. They were ready at any time to make Jesus king if only he would free them from Roman domination and make Jerusalem the capital of the world. A million Jews would have leaped to arms in a day to follow such a leader.

But look at the Scriptures. God, by prophecy, had said to Jesus, "*Ask of me* and I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession." This, however, was to follow the cross and the resurrection. Satan says, "*Worship me,* and I will give thee the kingdoms of the world *without the cross.*" This daring impious proposition of Satan to turn God out of his world stirred our Lord into a flame of righteous indignation. He tore all the masks off the tempter. He dragged him into the open light in all his loathsome serpentine length. He uttered the prophetic sentence of final eviction: "Get thee hence, Satan," and struck a conquering blow with the sword of the Spirit: "It is written, Thou shalt worship the Lord thy God, and him

only shalt thou serve" (Matt. 4:10). So the first battle ended. It was a presage of the victory in all succeeding battles. It became the slogan of the saints: "Resist the devil, and he will flee from you." "Whom resist stedfast in the faith."

At the close of this chapter we may raise another question: Judging from the silence of the Scriptures, our Lord had not been assaulted by Satan since through his agent, Herod, he sought to take the young child's life in the massacre of the innocents at Bethlehem. The question is, Why did Satan permit him to grow to manhood without further effort to defeat his mission, till this great occasion? My own judgment is that as Satan is neither omnipresent nor omniscient, he must have supposed that Herod had succeeded in destroying the One concerning whom the Wise Men asked, "Where is he that is king of the Jews?" The flight into Egypt, and the seclusion at Nazareth, Satan does not seem to have known or understood. What startled him from his long inactivity was the inauguration of Christ at his baptism: that voice of the Father; that descent of the Spirit. God kept him in quiet until he had grown in wisdom, until he had been endued with power, until he was ready to undertake his great mission of saving the world.

QUESTIONS

1. Whose order of the three special temptations is the logical one?
2. What was the scene of the first temptation?
3. Does the phrase, "if thou art the Son of God," imply a doubt of his being the Son of God? If not, explain the "if."
4. What were the words of the first temptation?
5. In his replies to all the temptations, what does our Lord make the standard of human life?
6. From what book of the Pentateuch are all of our Lord's quotations taken?
7. Give the meaning of our Lord's use of the quotation, "Man shall not live my bread alone, but by every word that proceedeth from the mouth of God."
8. What other things might he have truly said?
9. What words of Psalm 37 express the Lord's attitude?
10. Give the substance of the two practical illustrations.
11. In what way alone can the bread and meat question ever be answered right?

12. In the Sermon on the Mount, what pertinent words did our Lord afterward use?
13. What was the scene of the second temptation?
14. In what three words does a writer express the three temptations?
15. Show the process of Satan's proceeding from the line of underconfidence to overconfidence.
16. From what marvelous psalm does Satan quote?
17. From our Lord's reply, "Again it is written," what lesson of interpretation may be drawn?
18. In the second part of his reply, "Thou shalt not tempt the Lord thy God," prove that the word "tempt" when applied to God on the part of man, may be lawful and unlawful, and illustrate.
19. Relate the legend of one of the fathers and a demon.
20. What was the scene of the third temptation?
21. Is there necessarily any miracle in shifting the scenes from the wilderness to Jerusalem, and from Jerusalem to the top of the mountain?
22. Show, however, that there must have been something above the natural in Satan's exhibiting and Christ's seeing the kingdoms of the world and their glory in a moment of time, and yet how could this be done?
23. Explain why the ascent of the mountain was not for the purpose of a viewpoint, and the reason of Satan's shifting the scene.
24. This last and crowning temptation touches what?
25. Give the words of this last temptation.
26. How much of truth is there in Satan's claim to the sovereignty of the world kingdoms and his authority to give them to whom he will, and yet what the limitations of Satan's governing the world?
27. How was Satan's last temptation on a line with Jewish desire and expectation?
28. Prove from a prophetic scripture that God calls upon the Son to ask of him for this world empire, and at what point in the life of Christ to the words of the psalm touch it?
29. When Satan, therefore, tempted Christ to worship him, and receive from him the kingdoms of the world, what the daring and impiety of his proposal?
30. What was the effect on our Lord of this final temptation of Satan's, and how does he reply?
31. How may we account for Satan's letting Jesus alone from the time that he sought his death through Herod until this series of temptations?

XXII

JOHN'S TESTIMONY TO JESUS, JESUS' FIRST DISCIPLES AND HIS FIRST MIRACLE

Harmony pages 18-19 and John 1:19 to 2:11.

The subject matter of this chapter is in John's Gospel alone, 1:19 to 2:11. There are two places only, Bethany beyond Jordan and Cana of Galilee. The whole period of time is one week. Four consecutive days are specified and the seventh day. The very hour of one day is also given. The time of year is near the Passover, therefore in the spring (John 2:13), the first Passover in the ministry of Jesus. The important divisions of this chapter are (1) John's testimony to Jesus, (2) the first disciples, and (3) the first miracle of Jesus.

This chapter commences a series of first things. The whole series comprises (a) John's first testimony, (b) first disciples of Jesus, (c) first miracle, (d) first introduction of his mother in his public ministry, (e) first (and perhaps last) marriage attended by Jesus, (f) first residence in Capernaum, (g) first Passover, (h) first purgation of the Temple, etc.

The first scene is on the left or east bank of the Jordan. This we know from the word "beyond" as spoken from Aenon on the west bank, John 3:26. There is a difference in text as to this first place. The common version, following later authorities, locates it at Bethabara. All the older manuscripts followed by the Canterbury revision, say that it was Bethany. If Bethany be the true text, it cannot be the Bethany near Jerusalem, mentioned in John 11:1 as the home of Lazarus, Mary, and Martha, but some now unknown locality in either Perea or Iturea. Bethany certainly suits the context and has

the testimony of tradition. Such also is the testimony of Origen.

JOHN AS A WITNESS

One of the most important functions of John's office was to bear witness to Jesus as the Christ. His whole mission was to prepare the way for him, to make ready a people for him and then to bear witness to him. The witness-bearing feature of John's mission is particularly brought out and emphasized in the Fourth Gospel alone.

I will now give the outline of John's work as a witness for Christ, from which any preacher may preach a sermon.

Text: John 1:6-7.

Theme: John the Baptist a witness to Jesus as the Messiah.

Matt. 3:11; Mark 1:7; Luke 3:16 give the testimony before he knew Jesus as the Messiah, as to the office, dignity, and work of the Messiah.

Office: "The Lord," "The One coming after me," "The Christ."

Dignity: "One whose shoe latchet I am unworthy to unloose."

Work: "Who baptizeth in the Holy Spirit and in fire," separating the wheat from the chaff, determining and fixing the destiny of both.

Testimony as to purity and sinlessness (Matt. 3:14): "I have need to be baptized of thee, and comest thou to me?"

Testimony to the deputation from Jerusalem, John 1:15; 1:19-28; 5:32-33; as to his office and dignity.

Testimony to Jesus as the vicarious Lamb, bearing or taking away the sin of the world, as to his pre-existence, anointing by the Holy Spirit, as the baptizer in the Holy Ghost and as the Son of God (John 1:29-34).

Testimony to his own disciples that Jesus was the Lamb of God (John 1:35-37).

Testimony to a Jew (a) that Jesus was the bridegroom, (b) that he must increase, (c) that he was divine—"come down from heaven," (d) that he was sent of the Father, (e) that he speaketh the Father's words, (f) that the Spirit was given without measure to him, (g) as to the filial object of the Father's love, (h) that all things were given into his hands, (i) that he is the object of faith, (j) the source of eternal life, (k) that unbelief in him and disobedience to him bring instant, persistent and eternal wrath (John 3:22-36).

Resuming the discussion, let us look at John's Bethany testimony.

The occasion of this testimony was the visit to John of a formal deputation from the Jerusalem authorities, the Pharisees, sent to ascertain from John himself just *who* he was, what his mission and what his authority.

The fact that the authorities of Jerusalem deemed it important and necessary to take this step is remarkable evidence to the great impression which John's early ministry had made on the public mind, and the direction of this impression shows how widespread was the expectation of a Messiah and how earnestly the restless and burdened Jews longed for deliverance from Roman oppression.

In a previous chapter has been shown the out-cropping and direction of this impression concerning John (Luke 3:15). Subsequent testimony shows how the public mind was similarly agitated about Jesus and his work (Luke 9:7-9; Matt. 16:13). And still later, at the trial of Jesus, we find the Jerusalem authorities endeavoring to secure from Jesus by judicial oath his testimony concerning himself (Matt. 26:63; Mark 14:60f).

The earnestness of the inquirers is manifested by their many, rapid and searching questions: "Art thou the Christ? Who then? Elijah? That prophet? Why baptizeth thou then? What sayest thou of thyself?"

In John's replies two things are most striking: first, he minifies himself; second he magnifies Jesus.

This suggests an important lesson to all preachers and indeed to all Christians: get behind, and not before the cross.

It also teaches that between the purest and greatest men on the one hand and Jesus Christ on the other, there is infinite distance, which establishes his divinity.

It is also quite important to note how clean and manifold is John's testimony: (a) as to dignity of person ("shoelatchet,") (b) his divinity and pre-existence ("from heaven," "Son of God,") (c) His vicarious mission, the object of faith, (d) his anointing (Messiah) and its fulness, "without measure."

Testimony to his own disciples: (a) "Lamb of God," (b) "Leave me . . . go to him." Compare John 3:26; Matthew 11: 2-3; 14:12.

THE FIRST DISCIPLES OF JESUS

These were John's disciples. It proves that John had made ready a people for the Lord, thus fulfilling that part of his mission and also preparing the way. Cf. Acts 1:21f, which gives the successor to Judas. The names of first two are John and Andrew. The important lessons are: (a) If we know Jesus let us follow him, and (b) bring others to him. Then follows the case of Andrew and Peter. Here we have the change of Peter's name from Simon to Cephas. (See the author's sermon "From Simon to Cephas," first book of sermons, p. 279). The case of Philip and Nathanael follows, showing the evidence on which Nathanael believed. This section closes with the angels ascending and descending upon the Son of man which is the antitype of Jacob's ladder.

Now let us consider this passage more in detail. The first thought of the passage is a shepherd finding a sheep; Jesus is the shepherd and Philip the sheep. Jesus finds Philip. It is a wonderful thing when Jesus finds any of us. He came to

seek us out; to find the lost. It is his great office, as the shepherd, to find that which was driven away, to find that which was lame; to seek it until he does find it, and then to bring it home again healed and saved. Such finding is an event. It is an event of a lifetime. But when he does find us it seems to us as if we had found him; and when we tell about it we don't say, "Jesus found me;" we say, "I found Jesus." That is as it appears to our consciousness. Speaking from our experience, we state it as if Jesus had been lost and we had found him. While history says, "Jesus found Philip," Philip says, "We found him." And we can understand how that is. If a child should lose himself in the woods, trying to find his father who had gone out hunting, and the father, returning home, should ascertain that the child was lost and go out to seek the child and search until he struck the trail of the little wanderer, and follow it until he at last discovered him, the true account would be that the father found the child. But the child would say, "I have found my papa at last." Both have been seeking. They have been seeking each other. But in the experience of the child it will be as if he had found his father. So, whenever Jesus finds a lost soul, that lost soul which has also been searching in an aimless kind of way, searching and desiring—that soul will look at its own experience and say, "I have found the pearl of great price. I have come upon it at last." This paradox of experience runs all through our religious life—human consciousness appearing to contradict both doctrine and fact. There are two parties, God and man; God working, man working; God seeking, man seeking; God finding, man finding. And if we should stand on the God side of it and shut ourselves up entirely to that, we can preach some very hard, but true, though one-sided doctrine; and if we stand on the man side of it and shut ourselves up to that, we can preach some very unsound doctrine.

Now, when Jesus finds anyone, and that one realizes that he is found of Jesus, then what? If Jesus has found us, and

if we, looking at it from our own consciousness and experience, have found Jesus, then what? Oh, Christian, what? Here is the answer: Every one who has been found of Jesus must become a finder for Jesus; that is, just as soon as Jesus finds Andrew, Andrew finds Peter for Jesus. As soon as Jesus finds Philip, Philip finds Nathanael for Jesus. Whoever is found of Jesus becomes a finder for Jesus. What then must a Christian do? Find people for Jesus. Surely any little child can understand that. Every one whom Jesus finds becomes a finder for Jesus.

Having settled it that our mission as "found-ones" is also to find others for Jesus, now let us see if we can also learn, not only that we are to do this, but how we are to do it. And not only how we are to do it, but when we may know that we get to the end of our duty; that is, let us seek to find the limit of human endeavor and stop when we get there and not try to go beyond that. We have done much when we can ascertain the limit of human effort, and then don't try to do what we cannot do and what we never were required to do. Therefore to find out the salient points of Christian duty, and the limit of human endeavor, is to settle a great many things. What is it then? As soon as Jesus found Philip, Philip determined somebody else should know about Jesus, so he exercised his mind. He reasoned within himself: "To whom shall I go and tell this? I must make a selection of somebody. I must begin somewhere. Well, there is one man that I think about just now, a man named Nathanael. I will go and tell Nathanael about it." So he proceeds to Nathanael and commences with the following clearly stated and comprehensively stated proposition: "We have found him of whom Moses in the law and the prophets did write. We have found him to be Jesus. We have found him to be Jesus of Nazareth. We have found him to be Jesus of Nazareth, reputed to be the son of Joseph. He is in Galilee. He is in Nazareth of Galilee. His name is Jesus. We have found that this man Jesus lives

in Nazareth, is the one of whom Moses in the law and the prophets did write."

Now that leads to the next point. When we go to find people for Jesus what kind of an argument had we best employ in endeavoring to get them to come to Jesus? This argument: "We have found him." What is the import of that argument? That argument is our Christian experience. "Nathanael, we have found him." It is a very simple argument, but it is very convincing. Now suppose Philip had said, "Nathanael, you ought to seek him of whom Moses in the law and the prophets did write." "Where is he?" Nathanael would very properly reply, "Do you know?" "No." "Do you know his name?" "No." "How, then, are you going to guide me, since you are just as ignorant as I am?"

Please notice this point, that whenever we go to find anyone for Jesus, whatever power we may have will be based upon the fact that we ourselves have found Jesus. "We speak that we do know, we testify that which we have seen." We come to men, not with speculations, however finespun; not with theories, however plausible; not with reasonings, however cogent, but as witnesses of a fact, saying, "Here is what I have experienced. I have felt this myself. I have tasted of this myself. I know whereof I affirm. I have found Jesus."

The mightiest argument that the apostle Paul ever employed in his preaching was his own Christian experience. Whether he stood before Felix, Festus, Agrippa, or the Sanhedrin, his answer was one: "I will tell you what happened to me: I was on my way to Damascus on a certain occasion," and then details how he found Jesus and how Jesus found him. Suppose there had been a tradition that in a certain section of a state, in the mountains somewhere, was a wonderful cave; the opening of it hard to find, but inside of it marvelous things to see; and many people had been for a long time trying to find it, and many very wise people had set up very plausible theories as to its locality, and each confident theorist should

dogmatically insist that it ought to be and must be where his argument placed it. But in the midst of their disputations an ignorant Negro should appear and say, "I know it is not at any of those places, because I have found it and been in it." And suppose that each learned disputant should demand that he should answer his argument locating it elsewhere. Would not the Negro say, "Master, I know nothing of argument, but I do know where the cave is. If you don't believe me, come and see." I venture to say that crowd would follow the Negro. If I had heard of a wonderful cave, or a gold mine, or any strange thing and desired to see it and a man should come to me, bearing honesty and frankness in his face, and say, "I have found it; I have seen it; I have been in it myself," that would make an impression upon me. But if he were to say, "I want to present to you a line of argument to show you about where it must be," that would not make much impression upon my mind. He is theorizing. He is doing no more than I might do; than ten thousand others have done. But whether he is a rustic or city man; whether he is a scholar or a boor, if he comes with an honest front and says, "I have found it," that makes an impression.

What is our chief business? Finding people for Jesus. What is our chief argument in inducing people to come to Jesus? Testify that we have found him ourselves—the power of our own Christian experience. Speak to them of a fact within our personal knowledge; speak of the precious thing within our own heart. There is our power in dealing with the world.

Now, as soon as we begin to tell about finding Jesus we will strike a difficulty. What is it? Some preconceived opinion in the mind of men is an obstacle in the way, and it does not make an atom of difference what it is, for if it is not in one thing it will be in another. Take, for example, this particular case: "We have found him of whom Moses wrote." Nothing wrong there. "We have found him of whom the prophets wrote." Nothing wrong there. "We have found him to be

Jesus." Nothing wrong there. "Of Nazareth," ah, of Nazareth! "Now, I have a preconceived opinion about that." What is that preconceived opinion? "No good thing can come out of Nazareth." What an awful thing that preconceived opinion is! If we can establish the main point, first, the character of the person, "such as Moses wrote of, such as the prophets wrote of," and if we can find the person himself—Jesus—why will one allow a preconceived opinion about locality to keep him from accepting him? But there stands that preconceived opinion: "Can any good thing come out of Nazareth?" Now the most ingenious device of the devil is his use of proverbs, either lying proverbs, or proverbs so misapplied that they are made to be lying proverbs, and that was one of them, that no good thing could come out of Nazareth.

The Old Testament does not mention Nazareth, nor does Josephus. Its bad reputation is to be gathered from the New Testament. There are two instances in the New Testament history that tell about its bad character, the incorrigible unbelief of its inhabitants and their cruelty when, first, they not only refused to hear Jesus, but sought to slay him by casting him over the face of the precipice, and then their later rejection of him caused him to change his place of residence. So he left Nazareth forever, and moved to Capernaum. They were a hard lot of people; that much was true. And now Nathanael asks: "Can any good thing come out of Nazareth?"

The place where a man has lived has a great deal to do with his opportunities of usefulness in after life, and the reputation of the place clings to him; but if he be in himself strong and true, and there be real power in him, he will be a man and make his mark, no matter where he hails from. But there was that preconceived opinion now. If it had been rightly considered, that objection was one of the demonstrations of the messiahship of Jesus Christ; that objection was one of the arguments in favor of him. The prophets had declared that he should be called a Nazarene. I do not mean to say that any

prophet had specified Nazareth as his home, but more than one of the prophets had described him as "one who is despised," and the word "Nazarene" was a term of contempt and reproach and is so used in the New Testament repeatedly. Yet that name which was a term of reproach became a name of glory. It was inscribed upon his cross: "Jesus of Nazareth," and he himself avowed his connection with Nazareth after his resurrection, and "the sect of the Nazarenes" took the world. The Apostate Julian when dying is reported to have said, "Thou Nazarene, hath conquered."

We meet some preconceived opinions in every man that we approach who is outside of Christ. He will spring some little point of objection. The ground in his mind is occupied, the preconceived opinion stands in his way. In other words, he has accepted a certain premise as established, and that premise being established in his mind, it keeps him from accepting any conclusion not deducible from it. Now what are we going to do when we strike a difficulty of that kind? Do not argue with that man; he will argue until doomsday. We need not scold; that won't do any good. But we may propose to him this practical and experimental test: "Come and see."

So as our business is to be a finder for Jesus, our argument must be that we have found him ourselves. When any sort of a preconceived opinion is given as an objection, our remedy for that preconceived opinion is the simple invitation to put the matter to a personal, practical test: "Come and see." I don't know any shorter or more efficient way to settle all doubt. It should not make any difference to us what is the character of any man's objection to the Bible, what is the character of his objection to Jesus Christ as the Son of God, what is the mental difficulty or moral difficulty in his way, if he will only put it to a personal, practical test, we may have hope of him, and none under heaven unless he will.

What is the next point? When we bring a man to Jesus that is the end of our work. We cannot convert a man, not

to save our life. That does not rest with us; that is not a part of our duty; we have reached our limit when we have brought him to Jesus. He will attend to his part of it. And yet how many of the human family have been devoted to doing God's work—men trying to make Christians out of other men, and giving formulas for it, and prescribing rites by which it is to be accomplished—a certain form of words to be pronounced! I say our limit is reached when we have brought that man to Jesus; and the sooner we find that out the better. God alone can forgive sins. It is blasphemy for any man to claim that power. When they took a bed up, on which a man with the palsy was lying, and when they had exhausted their efforts to get in through the door and could not, and then climbed up on the house and took up the tiles of the roof and let him down before Jesus, their work was done. They could not cure the palsy. They brought him to Jesus and stopped. That is the limit of our work.

Let us restate: The points are very simple. If we have been found of Jesus, then our chief mission is to be finders for Jesus, and our chief argument in bringing people to Jesus is the fact that we have found Jesus ourselves; that is, our Christian experience; and as a remedy against any objection in the way of a preconceived opinion on the part of the one that we are trying to lead to Jesus, we are to use no argument, no scolding, but simply "Come and see." "Let him that heareth say, some." Oh, that power of such witnessing cannot be attained by any sort of argument in which we might be pleased to indulge!

The reader may recall a touching poem in McGuffey's old Fourth Reader. It tells a sad and tragic story of a bride who, in all the loveliness of youth and beauty, just after the marriage ceremony, turns for a moment from the happy bridegroom and, looking back with eyes full of love's sweet light, disappears through the doorway, never to be seen again. And the reader may recall the poet's description of her father,

representing him as one always looking for, and never finding his missing child. Looking in every room, over all the grounds, the suddenly demented mind always searching, never finding. So is the sinner. There is an unrest, an anxious void, a felt need of obtaining something he knows not what, for which he is ever seeking but which he has never found, something that will give even peace to his soul.

Let us look for a moment at that fig tree incident. It is not clearly stated why he went out to that tree; but it is very clearly implied that this was a private place. A man sitting under his own vine and fig tree, secluded from the world. Perhaps in his garden, where, sheltered from every eye, he could be alone; and out there alone, he kneels down to pray, and express his wants, and gives voice to his desires, and manifests his unrest and longing of his soul. No human eye is on him. He is alone. But the eye of Jesus is on him. That is the very thing that made Nathanael believe that he was the Messiah; because, hidden from human observation, in the secrecy of his most private devotion, here is one who reads every thought of his heart, and registers every index of his character. "Whence knowest thou me? How knowest thou that my heart is sincere, without any guile?" "I read your heart, Nathanael, when you were praying alone." So he sees us in the privacy of our closet when the door is shut. He knows whether we are in earnest, or merely affecting an interest we do not feel. He knows when we come from curiosity. How readily he discovers to Ezekiel the character of his hearers: "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they that come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetous-

ness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." Such discernment of the heart is within the power of God alone. It convinced the woman of Samaria at the well that Jesus was the Messiah. So it satisfied Nathanael, evoking his ready response: "Rabbi, thou art the Son of God; thou art the King of Israel." Whoever comes without guile, comes with a true and worthy purpose; coming to find—that man will believe on the very first clear proof. And after all, whenever any man is convinced, it is but one proof that convinces; and, indeed, we never need but one good reason for anything. One good proof is sufficient.

And now here is my last point: While it is true that one who comes without guile, not to argue, not to satisfy curiosity, not to be entertained, but conscious of need, desiring to find a Saviour, finds it easy to believe, and while one proof satisfies the soul, yet he does not suffer that faith to rest always on that one proof, but ever confirms it by new and greater proof. So reads the passage: "Jesus answered and said unto him, Because I said unto thee, I saw thee under a fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." This is not "you shall see heaven opened;" it has long been open; but "you shall see an open heaven." It is not that it is now to open, but that it has been open, and you did not heretofore see it. "You accepted as a proof of my divinity that I could read the heart. Here is proof mightier than that proof that reaches from high heaven down to earth; proof that reaches from the very throne and heart of God. Proof which says, Angels coming down on me; therefore, I am divine. There is a way from me to heaven, therefore, I am divine. I am the Messiah, the one who brings heaven and earth together. My right hand is on the

throne, my left hand is on the sinner." We shall see it, if, without guile, honestly coming, we accept the Lord Jesus Christ as the Son of God. Yes, heaven was already open over sleeping Jacob in the beginning of his religious life and over dying Stephen before he fell asleep in Jesus. Here I am a witness and not a theorist. To me, by faith, has that open heaven long been visible. By faith I have seen the angels ascending and descending upon the Son of God. It is no distempered fancy, no freak of the imagination, but a sweet and substantial reality. As, like Jacob, I have seen that gate of heaven and found in lonely places the house of God, and in my travels have met the "hosts of heaven," so when, like Stephen, I come to die, whenever and wherever and however that may be, I, too, shall be able to "look up stedfastly into heaven and see the glory of God, and Jesus standing on the right hand of God" to receive and welcome my spirit. Yes, God will confirm our faith by even greater proofs. Angels will come down to us in our sorrows. They will minister to us as heirs of salvation. And when, like Lazarus at the rich man's gate, our bodies die, they will catch away our parting souls and convey them to our heavenly home.

On page 19, Section 19, of the Harmony we have an account of the first miracle of Jesus. At this point in our studies it is fitting that we should take a general view, somewhat, of the miracles which occupy an important place in the Bible. The names used to describe miracles, according to their effect on the beholder, their design, their source, or the thing accomplished, are *wonders, signs, powers* and *mighty works,* respectively. See Acts 2:22; 2 Corinthians 12:12; 2 Thessalonians 2:9, e. g., the incarnation of Christ, the healing of the paralytic (Mark 2:12), the raising of Lazarus, and the resurrection of Christ. The following are some definitions of a miracle:

"A miracle is an effect in nature not attributable to the ordinary operations of nature, nor to the act of man, but

indicative of superhuman power, and serving as a sign or witness thereof; a wonderful work, manifesting a power superior to the ordinary forces of nature."—*Century Dictionary.*

"A miracle is a transgression of a law of nature by a particular volition of the Deity, or by the interposition of some invisible agent."—Hume.

"A miracle is an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature; a supernatural event, or one transcending the ordinary laws by which the universe is governed."—Webster.

"A miracle is an extraordinary event, discernible by the senses, apparently violating natural laws and probabilities, inexplainable by natural laws alone, produced by the agency of a supernatural power, for religious purposes, usually to accredit a messenger or to attest God's revelation to him."—The Author.

It needs to be emphasized in this connection (1) that a miracle is not a violation of natural law, (2) not a greater power, but a different and particular method and (3) not a disregard of natural law, but it is superhuman and may come from God or the devil (2 Thess. 2:9-10). If it comes from God it corroborates that which is good; if from the devil, that which is evil. True religion rests on divine revelation. In the beginning man dealt directly with God and God sufficiently revealed his divinity and the vital principles of religion. But the devil approached man through an accredited intermediary. The miracle should not have been accepted as proof, because the alleged message was contrary to what had been revealed by God directly. (See Deut. 13:3; Gal. 1:8; Matt. 24:24; 2 Thess. 2:9; Rev. 13:13.) After man's fall God could reveal himself only through an intermediary, hence the necessity of miracles. So man has neither warrant nor power to invent or impose a religion. Whatever claims to be a religion (a) must harmonize with previous revelation and nature, and

(b) the messenger must be accredited and the message must be attested, as in the case of Jonah.

There are certain tests which must be applied to every miracle before we can know whether it is from God or from the devil. If from God, it must (1) not be immoral, (2) not a mere freak in nature, but it must (3) aim at that which is good, (4) result in good, and (5) establish right doctrine. So John says, "Try the spirits." Therefore Moses, the elders and Pharaoh had a right to test the miracles they witnessed. (See Interpretation, volume, *Exodus-Leviticus*.)

There are three great groups of miracles in the Bible, each showing the intervention of God in a great crisis in the history of the true religion: (1) In the time of Moses; (2) In the time of Elijah and Elisha; (3) In the time of Christ and his apostles. The third group, which we are now to study, may be classed as follows: those wrought on Christ, such as (a) his incarnation, (b) the descent of the Spirit upon him, (c) the transfiguration, (d) the voice of John 12:28, (e) the events of Gethsemane, (f) the events of the crucifixion, (g) his resurrection. Those wrought by him, beginning at Cana of Galilee and ending with the inspiration of the apostles (these we will study in order). Those wrought by his apostles which we find mainly in the book of Acts and will be considered in the interpretation of that book. If we admit the incarnation, all the others follow. The test miracle is the resurrection of Christ. He made it the test, his disciples accepted it as the test, and they ever afterward rested everything on it. (See 1 Cor. 15.)

Now we will take up this first miracle and discuss it briefly. The time was the third day after our Lord's interview with Nathanael.. The place was Cana of Galilee. The occasion was a marriage to which our Lord and his disciples were invited. The incident leading to it was the failure of the wine, upon which the mother of Jesus intervenes and states the case. The Romanists set great store by this incident as teaching the mediatorial position of Mary, but there is not a hint at such

teaching in this miracle. The story of the miracle is simple and impressive. The water turned to wine. As Milton says, "The unconscious water saw its God and blushed." The whiskey men try to find in this incident a justification for their nefarious business, but the ground of their justification in this passage is the sinking sand of delusion, and their claim is as utterly false as is the claim of the Romanists for the mediatorial work of Mary based upon the same incident. This miracle manifested the glory of Christ and strengthened the faith of his disciples. The purpose of this miracle as viewed by John was to attest the divinity of Jesus Christ. Thus he uses the word "sign" for this great event, which word is most common with him, and indicates the purpose of his gospel, viz: to prove that Jesus is the Christ.

QUESTIONS

1. In what Gospel is the subject matter of this chapter?
2. What two places are named?
3. What was the period of time, what points of time mentioned, and what the time of the year?
4. What are the important divisions of this chapter?
5. What are the "first-things" in the whole series introduced by this chapter?
6. What is the first scene, where and what the proof?
7. What was one of the most important functions of John the Baptist and what was his whole mission?
8. Where is the witness-bearing feature of his mission brought out?
9. What was the testimony of John to Jesus before he knew him as the Messiah?
10. What was his testimony to the purity and sinlessness of Jesus?
11. What was his testimony as to his office and dignity?
12. What was his testimony as to his vicarious work, his pre-existence, his anointing, etc.?
13. What was his testimony to him as the Lamb of God?
14. What was the bundle of testimony to Jesus in John 3:22-36?
15. What was the occasion of the Bethany testimony?
16. What was the significance of this event?
17. Show the progress of the concern of the authorities relative to the ministry of John and Jesus.
18. How is their earnestness manifested here?
19. What two striking things in John's replies?
20. What lesson suggested to all preachers and Christians by this attitude of John?

21. What additional lesson does this testimony of John teach?
22. How is the clearness of his testimony marked?
23. What was John's testimony to his own disciples?
24. How were John and Jesus related in their work, and what things in general, to be noted in John 1:35-51?
25. Taking this passage more in detail, what was the first thought and what its application?
26. What is the duty of every one who has been found by Jesus and how is it illustrated here?
27. How then are we to do this and what important fact to be learned here?
28. What is the argument to be used, how illustrated here and how illustrated by Paul?
29. Give the author's illustration.
30. What difficulty is often found in this work and how is it illustrated here?
31. What of the character and reputation of the people of Nazareth and what reference to it here?
32. What are we to do with the man with preconceived opinions?
33. Where does our work in the salvation of people end, and how is it illustrated in the Bible?
34. What is the lesson from the fig tree incident here?
35. What is the meaning of "in whom is no guile"?
36. How does Jesus confirm the faith of them that receive him?
37. Explain the "Jacob's Ladder" antitype here.
38. What were the names used to describe miracles and what their meaning, respectively?
39. Give the definition of miracle according to the Century Dictionary.
40. Give Hume's definition.
41. Give Webster's definition.
42. Give the author's definition verbatim.
43. What things need to be emphasized in this connection?
44. What are the two sources of miracles and what is the distinguishing characteristics in general?
45. On what does true religion rest, and what is its bearing on the question of miracles?
46. What was the first miracle, what was its purpose, what was the proof that it should not have been received as proof?
47. What of the necessity of miracles after the fall of man and what was its bearing on the question of man-made religions?
48. What are the tests of true religion?
49. What are the tests of a God-given miracle?
50. What are the three great groups of miracles in the Bible and why did they come as they did?
51. What is the classification of the third group and what is included in each class?
52. What miracle admitted and all others follow?
53. What was the time, place, and occasion of and the incident leading to the first miracle of Jesus?

55. What was the Romanist teaching based on this incident and how do you meet it?
56. Tell the story of the miracle, giving quotation from Milton.
57. What use do the whiskey men make of this incident and how do you offset their contention?
58. What was the effect of this miracle?
59. What its purpose?
60. What word did John most frequently use for miracle and what the significance of his use of it?

XXIII

THE SOJOURN OF JESUS AT CAPERNAUM, HIS FIRST PASSOVER DURING HIS MINISTRY AT WHICH HE CLEANSES THE TEMPLE AND INTERVIEWS NICODEMUS

Harmony pages 20-21 and John 2:12 to 3:21.

After the events at Cana Jesus went down to Capernaum with his kindred and early disciples and there abode a short time. Nothing further of this brief sojourn at Capernaum is known. From Capernaum he goes to Jerusalem, where two significant events take place, viz: the cleansing of the Temple and the interview with Nicodemus. It is well to note here the scenes of his early ministry: beside the Jordan, at Cana of Galilee, at Capernaum, at Jerusalem, in Judea, and in Samaria.

A remarkable deed characterized both the beginning and end of his ministry in Judea. This was the cleansing of the Temple. At this first passover in his ministry he found the money-changers and those who sold animals for sacrifice in the Temple, making the Temple a house of merchandise. He at once proceeded to drive out the animals and to overturn the tables of the money-changers, an act which the Son of God only could perform without a protest from the offended. But the majesty of our Lord here doubtless beamed forth in such splendor that they were completely overawed and dared not resist, but simply demanded a sign of his authority. To which he replied that if they should destroy the temple of his body, in three days he would raise it up. This is the first reference

to his resurrection which he thus made the test of his messiahship early in his ministry and referred to it many times later, making it the test, both to his disciples and to his enemies. This cleansing of the Temple fulfilled two prophecies—Psalm 69:9 and Isaiah 56:7. Then follows a statement of the response of the people to his signs which he did: "Many believed on his name." But Jesus did not trust himself to any man because his omniscience saw what was in man.

The second great event of this visit to Jerusalem was our Lord's interview and discourse with Nicodemus, which furnishes us our most profitable lesson on

REGENERATION

The occasion of this discussion of our Lord was the coming to him of Nicodemus, by night, at some unknown place in Jerusalem, to learn more of this great miracle worker.

Our English word "regeneration," etymologically, is a compound word. Generation means the act of begetting; regeneration, the begetting anew. Theologically it means a radical change in the soul or spirit of a man by the action of the Holy Spirit. But this change does not affect the substance of the soul, or impart any new faculty. It is not limited to the intellect, or to the will or to the affections, but it applies to the soul as a unit, including all its faculties or powers—intellect, will and affection. It consists in spiritual quickening or making alive, in illuming the mind, in changing the will, in awakening new affections, and in spiritual cleansing. We say this radical change in the soul or spirit, called regeneration, is by the action of the Holy Spirit. How can the Holy Spirit of God act immediately on any other spirit, i. e., by direct impact of Spirit on spirit, or must he act mediately, i. e., by the use of means? He acts both ways, immediately and mediately. The scriptural proof that the Holy Spirit can act directly, or immediately, is as follows:

(1) On inanimate matter, Genesis 1:2, 2:7; Psalm 104:32.

(2) On beasts, Psalm 104:29-30.

(3) On babes in the womb, Jeremiah 1:5; Luke 1:41-44.

(4) In inspiration, 1 Samuel 10:10.

(5) In dreams and visions, Genesis 28:11-17; 1 Kings 3:5; Matthew 2:12.

(6) In demoniacal possessions, Acts 5:3; John 13:27.

(7) In regeneration of infants dying in infancy—implied—2 Samuel 12:23.

(8) In the call to the ministry by impressions.

Some theologians hold that in the new birth the subject is passive and the Spirit's power is immediate, i. e., the direct impact of Spirit on spirit. Others hold that in the new birth the subject is active and that the Spirit employs the word of God as a means, but I say that there is an element of truth in both positions. Antecedent to all human effort a direct power of the Holy Spirit quickens the soul or makes it sensitive to impressions by the word. For example, "The Lord opened the heart of Lydia that she should attend to the words spoken by Paul." Now if this first touch of the Spirit is what we mean by the new birth, the first position is undoubtedly correct. But while insisting on the necessity and reality of this initial and direct power of the Spirit, if one should hold that this is not what the Scriptures call the new birth he would be able to support his view by many scriptures. This appears from the fact that when one is born into the kingdom of God he is fully a child of God. But if the subject of the new birth is passive only—if regeneration is completed without the use of means and before the subject is penitent or believing, then we have a child of God who is yet in his sins, impenitent, without faith, and hence without Christ, which is philosophically impossible. Moreover, it is contrary to Scripture, as witness James 1:18: "Having willed it, he begat us (*apekuesen*) by the word of truth" (1 Peter 1:23): "Having been begotten again, not of corruptible seed, but of incorruptible, by the

word of the living God. But this is the word which was announced to you" (Gal. 3:26): "For ye are all the children of God through faith in Christ Jesus." Romans 10:17: "So then faith cometh by hearing and hearing by the word of God." Moreover, in John 3:9-18, when Nicodemus asks, "How can these things come to be," that is, what is the instrumental means of the new birth, Jesus explains by telling that Christ must be lifted up as an object of faith, as Moses lifted up the serpent in the wilderness. Again, John 1:12-13: "But as many as received him, to them gave he the right to become the sons of God, even to them that believe on his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This teaching may be put into a syllogism, thus: Every one born of God has the right to be called a child of God. But no one has the right until he believes in Jesus. Therefore the new birth is not completed without faith.

The true scriptural position then is this: There is, first of all, a direct influence of the Holy Spirit on the passive spirit of the sinner, quickening him or making him sensitive to the preaching of the Word. In this the sinner is passive. But he is not a subject of the new birth without contrition, repentance and faith. In exercising these he is active. Yet even his contrition is but a response to the Spirit's conviction, and the exercise of his repentance and faith are but responses to the antecedent spiritual graces of repentance and faith. To illustrate take this diagram:

$$\frac{\text{Conviction—Grace of Repentance—Grace of Faith}}{\text{Contrition— Repentance— Faith}} = \text{New Birth.}$$

The upper or divine side represents the Spirit's work. Then contrition, repentance, and faith are the constituent elements of the human side of regeneration.

When we say repentance and faith are fruits of regeneration we simply mean that in each case the Spirit grace above originates and works out the respective human exercise below.

The following scriptures prove that repentance is a grace as well as a human exercise: Acts 5:31; 11:18. That faith also is a grace, is seen from 1 Corinthians 2:4-5; 3:5; 2 Peter 1:1. The Holy Spirit then is the agent in regeneration and the instrumental means of regeneration is the Word of God, or the preaching of Christ crucified, yet the power of the Spirit does not reside in the word as inspired by him, but the agency is positive and active in the use of the word. This is illustrated by the use of the ax and the sword. We say that an ax is adapted to cutting down trees, and not that it has power to cut down a tree apart from its intelligent use by the woodsman; and we say that the sword is adapted to cut or thrust, not that it has in itself the power to kill apart from its intelligent wielding by the swordsman. So, though the Word of God is represented as "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do," yet this Word is but the Spirit's sword, powerful only when wielded by him.

The scriptural proof that dying infants are regenerated is constructive and inferential rather than direct. Infants partake of the fallen nature of the parents, and without a change of that nature would be unfitted for heaven. The Scripture says that we are all by nature the children of wrath, but David says with reference to his dead child, "I shall go to him, but he cannot return to me." As they cannot enter heaven without a change, and as the Spirit is the author of all the change that makes one meet for heaven, it is justly to be inferred that infants are regenerated.

While out hunting on a Western mountain I turned over a huge rock on the mountainside that seemed to be evenly balanced. Under this rock was a den of rattlesnakes, some of

them very small, without rattles, and with the fangs not yet developed nor the poison secreted in the sac. These little snakes had never yet bitten any man, and yet if one of them had been taken to a home and fed upon the milk which nourishes a child, as the snake grew the rattle would form, the fang would develop, the poison would secrete, and even if in its infancy it had been carried to heaven itself without a change of its nature, there, hard by the throne of God, it would have matured the deadly venom. The necessity for the regeneration of infants if they, when dying, are to enter heaven, is imperious. The nature vitiated through the fall of the first Adam is changed by the Spirit through the virtue of the Second Adam, our Lord Jesus Christ. In their case the Spirit's power is immediate.

The principal passages of Scripture defining, embodying or illustrating the doctrine of regeneration are as follows: Psalm 51:2-10; Ezekiel 36:25-27; John 1:12-13; 3:3-15; Romans 12:2; 2 Corinthians 5:17; Ephesians 2:1-10; 4:22-24; 5:25-27; Colossians 2:13; 3:9-10; Titus 3:5; James 1:18; 1 Peter 1:23. All of these passages, and others like them, are to be carefully studied in order to a full understanding of this theme. Greek students will find it very profitable to look carefully at the original terms employed in these passages, but we may say for English students that among these terms are: "Born from above," "born again," "to make alive," "to quicken," "to raise from the dead," "to transform," "to renew," "to create," "to illumine," and "to cleanse." These terms imply supernatural power.

It has been said that the most important passage on regeneration is the third chapter of John. Returning to that chapter, we find that Jesus and Nicodemus talk of two births, the natural and the spiritual birth. The Spirit birth is first designated as "born from above." It is next designated as "born of water and spirit." Theologians usually refer the phrase, "born of water" to baptism, but there are certain evils

of this reference, viz: The doctrine of baptismal regeneration, the conditioning of salvation upon external ordinances.

It is impossible to exaggerate the fearful evils that have followed this wrong interpretation of the phrase, "born of water."

It led directly to the doctrine of infant baptism. The logic would be this: If infants are lost without regeneration, and regeneration is by baptism, in order to save the infants they must be baptized. The teaching of history is very clear as to the origin of infant baptism, that it arose from the preceding doctrine of baptismal regeneration. Then there followed also historically and quite naturally a change of baptism itself into sprinkling or pouring, to meet the case of infants, though the Greek church yet practices the immersion of infants.

The phrase, "born of water," cannot be explained by baptism.

The argument is very conclusive. Christ and Nicodemus discuss but two births, the natural birth and the spiritual birth; "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The phrase, "born of water and Spirit," cannot mean two births, one of water and one of Spirit, because there is no article in the original before the words. Whatever it means, it is one birth. It must be either baptism or Spirit, and both terms express only one birth. Otherwise our chapter talks of three births—the natural birth, the baptism birth, and the Spirit birth, which is contrary to the context. Moreover, the context shows that the salvation involved in the third chapter of John is a salvation of grace and not of sacraments. But what is most conclusive is that our Lord rebukes Nicodemus for not understanding what he meant by "born of water and Spirit," Nicodemus being a teacher of the Old Testament. But as the Old Testament has not a word about baptism, he would not be censurable for failing to understand the meaning of this phrase, if "born of water" referred to baptism. The censure lies in the fact that

what is meant by "born of water and Spirit" is clearly set forth in the Old Testament, which is so silent about baptism, and with which Nicodemus, as a master in Israel, ought to have been well acquainted.

The phrase, "born of water and Spirit," is but an expansion of the previous phrase, "born from above." It interprets and develops the first phrase, bringing out the two elements in regeneration, namely, cleansing and renewing. It is only when we lose sight of the cleasing element in regeneration that we are liable to go astray in interpreting the phrase "born of water." The matter is clearly set forth in Ezekiel 36:25-26, which declares: "Then will I sprinkle clean water upon you, and ye shall be clean; from all of your filthiness and from all of your idols, will I cleanse you." This is the cleansing element of regeneration. The passage adds: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." And this is the renewing element. Clean water in this passage does not mean pure water or just water. It means water of cleansing, or water of purification. There was a special recipe for the compounding of this cleansing water, or water of purification.

This recipe is found in the book of Numbers, where Moses is directed to take a red heifer and burn her with red cedar wood, and to cast scarlet thread into the fire, and then to gather up the ashes and mingle them with running water, in order to put them into a liquid form, and this is the clean water, or water of purification of the Bible. It was administered by taking a bunch of hyssop and dipping it into this liquid and sprinkling it upon the one to be ceremonially cleansed. We can thus easily understand the fifty-first Psalm, in which David says, "Purge me [or cleanse me] with hyssop, and I shall be clean. Wash me and I shall be whiter than

snow." He thus brings out in type the cleansing element in regeneration.

Now, this water of purification was a type. It was typical of the blood of Christ. Concerning this the letter to the Hebrews says, "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God purify your conscience from dead works to serve the living God." So that the Old Testament idea of clean water was equal to the ashes of the heifer, and that typified the blood of Christ, applied in regeneration by the Holy Spirit. This produces the cleansing element of regeneration, and with this Nicodemus ought to have been familiar.

"Born of water and spirit" simply means "cleansed by the blood of Christ and renewed by the Holy Spirit."

The New Testament with even greater clearness brings out these two elements of regeneration. Paul writes to Titus (3: 5): "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Spirit." The same thought is presented in his letter to the Ephesians, when he says, "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word." Here is a strange kind of washing—a washing through the Word, indicating the instrumentality of the Word in effecting regeneration, and yet showing that the washing is a figurative washing, a washing that accomplishes cleansing, and that cleansing is applied by the Holy Spirit.

So that the phrase, "born of water and Spirit" means the same as "born from above," and it means the same as the "washing of regeneration and renewing of the Holy Spirit."

Christ says, "Ye must be born from above in order to see the kingdom of God," and he says, "Except a man be born of water and Spirit he cannot enter the kingdom of God." This

language emphasizes the necessity of regeneration in the strongest possible way. Now let us clearly and forcibly state the reason or ground of this necessity. The necessity lies in the fact that man is fallen and depraved, and without the change effected by regeneration could not enjoy heaven, even if he were permitted to enter it. Therefore in any true system of theology the doctrine of human depravity is a vital and fundamental doctrine. It is a touchstone that when applied clearly defines every man's position and shows his proper alignment. If he does not believe that man is fallen he sees no necessity for the regeneration and sanctification by the Holy Spirit.

The doctrines of depravity and regeneration irreconcilably antagonizes the modern doctrine of evolution, which teaches that man has never fallen; that he is continually ascending; and hence no full-fledged Darwinian evolutionist believes in the historic veracity of the account in Genesis of the fall of man, nor does he believe in the necessity of either regeneration by the Spirit, or sanctification by the Spirit, holding that man can be cultivated and trained into the highest possible development.

Another vital scriptural doctrine is involved in this antagonism, viz., the vicarious expiation of Christ. If spiritual cleansing, secured by the application of the blood of Christ, is an essential and integral part of regeneration, the doctrine of the vicarious expiation of Christ is necessarily involved in this antagonism, and hence, consistently, the full-fledged Darwinian evolutionist like Mr. Haeckel, boldly denies any necessity for an atonement, or any virtue in this direction in the death of Christ.

Justification comes in touch with regeneration at that point where the Spirit of God by the application of the blood of Christ, cleanses the soul. When the man accepts the Lord Jesus Christ as his Teacher, Sacrifice, Priest, and King, and trusts in him for salvation, then God in heaven justifies the

man, or declares an acquittal of him, through his faith in the blood, but the blood is applied in the cleansing part of regeneration, so that we see again from this relation between regeneration and justification how it is that regeneration cannot be complete without faith.

QUESTIONS

1. Trace Jesus in his early ministry from the banks of the Jordan to the beginning of his great ministry in Galilee.
2. What remarkable deed characterized both the beginning and the end of his ministry in Judea?
3. How do you explain this bold act of Jesus?
4. What sign of his authority did he here submit and how did he here afterward make this the test of his messiahship?
5. What prophecies were fulfilled in these two incidents of cleansing the Temple?
6. What statement here of the omniscience of Jesus?
7. What was the second great event of this visit to Jerusalem and what the great lesson from it?
8. What the occasion, time, and place of this interview with Nicodemus?
9. What the etymological meaning of the English word "regeneration"?
10. Theological meaning?
11. Does it change the substance of the soul, or impart any new faculties?
12. Is its effect limited to the intellect, or to the will, or to the affections?
13. In what then does it consist?
14. Can the Holy Spirit operate *immediately* on another spirit, i.e., direct impact of Spirit on spirit, or must he operate *immediately*, i.e., through the use of means?
15. Cite scriptural proof that the Spirit may act immediately in at least eight different cases.
16. According to theologians, does the Holy Spirit in regeneration operate mediately or immediately?
17. But what do you say?
18. While insisting on the immediate operation of the Holy Spirit, how do you make it appear that the scriptural new birth is not complete without the use of means?
19. Cite the scriptural proof.
20. Put the scriptural proof of John 1:12-13 in the form of a syllogism. its human exercise.
21. What then is the true scriptural teaching?
22. Illustrate this by a diagram.
23. Explain the diagram.
24. How then may we rightly say that repentance and faith are fruits of regeneration?
25. Cite Scripture proof that the divine grace of repentance precedes

26. What is the similar proof concerning faith?
27. Who then always is the efficient agent of regeneration?
28. The instrumental means?
29. What part of the Word of God, the Law or the Gospel?
30. When we say the Spirit is the power and the Word is the means, does the Spirit power reside in the Word because inspired, or is the Spirit agency positive and active in the use of the Word?
31. Illustrate this by the ax and the sword.
32. In the case of infants dying are they saved with or without regeneration?
33. What is the constructive scriptural proof?
34. In their case is the Spirit's operation mediate or immediate?
35. Cite the principal passages, Old Testament and New Testament, embodying the doctrine of regeneration.
36. What words are here employed to define or illustrate regeneration?
37. What do they imply?
38. Greek students cite the principal Greek words employed to define or illustrate regeneration, citing one passage in which each separate word is used, giving the inflection of the word these used (i.e., the case and number and person of the noun or the voice, mood, tense, number and person of the verb).
39. Of how many births do Nicodemus and Jesus talk?
40. How is the Spirit birth first designated?
41. How the second time?
42. To what do theologians generally refer "born of water"?
43. What the evils of the doctrine?
44. Show why it cannot be so explained.
45. What then does it mean?
46. Christ says, "Ye must be born from above to see the kingdom of God . . . Except a man be born of water and Spirit he cannot enter the kingdom of God." State clearly and forcibly the reason, or ground, of this necessity.
47. What then is the position of the doctrine of depravity?
48. How do the doctrines of depravity and regeneration irreconcilably antagonize the modern doctrine of evolution?
49. What other vital scriptural doctrine is involved in this antagonism?
50. At what point in regeneration does justification come in touch with it?

XXIV

THE EVIDENCES OF THE SPIRIT IN THE NEW BIRTH AND THE MEANS BY WHICH THE NEW BIRTH IS ACCOMPLISHED

Harmony page 21 and John 3:8.

Following the line of thought discussed in the preceding chapter, we take up the veritics of the Christian experience as stated by Jesus in John 3:8: "So is every one that is born of the Spirit." The "so" refers to the preceding statement that the wind blows where it pleases. We can hear the wind, but we cannot tell whence it cometh nor whither it goeth.

The first thought presented is that there are inscrutable mysteries in both nature and grace. No man has ever been able to thoroughly understand any of the mysteries of either. He is just as much staggered when he tries to explain the source of the life of the plant as he is about the life of a Christian. Both are beyond him. He reaches the limit of his investigation. He gets to a point where he has to say, "Here I don't know. I see the demonstration; the fact is manifest, but if you ask me to explain, I cannot explain. I do not know enough." Most striking is the mystery in that most wonderful of all events that takes place upon this earth—the conversion of a sinner. Those whose attention has been most earnestly and most persistently devoted to the study of that subject all their lives, fall as far short of a real and comprehensive explanation as one who has never given the matter any attention. It is therefore of no more practical use for one to urge the mystery of it as an objection against the teaching of the Bible on the conversion of the soul by the power of the Spirit, than

to foolishly scorn the botanist who cannot explain just how the flowers are colored.

One proposition of the context, however, finds ready acceptance wherever there is common sense: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." It goes back to a fundamental law of being as developed in the creation, when God said that every seed should bear after its kind. These boundaries have never been crossed. A man may, by care and attention, bring about varieties, but he cannot cross the line of species. It has never been done. Each seed bears after its kind. In full accord with that law, our Saviour says to Nicodemus, "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." And whoever comprehends the kingdom of God, whoever is able to see it, to get in touch with it, must do so spiritually, because it is a spiritual kingdom. He must be the subject of divine influence. The carnal man cannot understand it. Paul's proposition is self-evident: "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." The criticisms of carnal men, however wise in other things, on conversion, revivals of religion, clearly evince that the supernatural is utterly incomprehensible by them.

How often have we seen even such a case as this: One who has been a warmhearted Christian finds that after awhile his love waxes cold; his fervor leaves him. When we talk to him about it, it appears that he recognizes the decadence as readily as we do, and deplores it a great deal more. But no effort of mere will on his part can restore what has been. He will open the Book and read its consolations and promises, and say: "I know that this is true. I know that by my past experience, but I cannot get hold of it now as I once did. I did not go down to my business today without first getting down on my knees and asking God's blessing upon me, that is, I went through the form of prayer, but without being able to explain

it, I do know that it is different in its effect upon me, upon my own feelings, from the prayers I once offered. Under different or similar circumstances I miss the power of prayer. The Spirit of God is not now resting upon me."

This isolated individual experience is not so remarkable as another well-known historical fact, that every now and then in the history of the world there comes over Christians, not in one little range of country, not in one community, but over the whole sweep of the world, what may be called a declension in spiritual religion. People begin to talk about how it used to be, and mourn for the joys of other days. They begin to compare experiences with one another and inquire what is the matter. "Why is it that I cannot take hold of such matters now like I did at a certain time?" What are we going to do about it? And insensibly as this spiritual power declines, they begin to reach out for and rely upon fleshly counsels and means for manufacturing power and are all the time conscious of the fact that their efforts do not touch the main question; that flesh has failed to do anything in the premises. And arguing from such failures, directly there are men who rise up and say, "It is quite evident that religion is becoming a back number. Science is spreading its light over the world and men are turning to science and turning away from religion, and if this thing goes on awhile longer there will be no Christian religion."

It is one of the most curious things in history, the number of times men otherwise intelligent, in such a state of spiritual declension, have preached the funeral of the Christian religion, and maybe within one week of the time that pious hearts were failing them, and the enemy was triumphing and gloating over the seemingly rapid decay of that religion which had rebuked their immorality, and which had made such demands upon them for purity and integrity of life—inside of one week—no one could tell where it came from, any more than we can trace the lines of the wind—but suddenly here, there, yonder, over

all parts of the country, men are becoming earnest upon the subject of religion. Sinners are inquiring the way of life; Christians are meeting together and talking to one another; little meetings are appointed in private houses, then in the church; soon what is called a revival of religion of tremendous power has come upon the people, and perhaps in one month's time a complete revolution has been brought about, and we stand there and look upon the phenomena and begin to philosophize about the forces, so far as we are able to see them, so far as they are tangible to us. If we begin to try to account for these things by the natural forces that are in sight, we are struck with this thought: The instrumentalities in sight are utterly inadequate. They are weak things; some of them are just nothing; and yet these instrumentalities under this condition of affairs, have become as potent as Omnipotence itself, in revolutionizing a county, a state, a nation, a large section of the world. We take up the Bible and its words are just as plain as can be that it is the work of the Spirit; that it was not because Paul planted and Apollos watered; it was God that gave the increase; that it did not grow out of any will of man; it did not come from blood, from human blood; it was from heaven; it was from that sovereign Spirit of God that breathes where he pleases and when he likes, that has brought about this strange state of affairs.

Now, to make the application: What can we do, in view of such a state of facts? What can Christians do? What can ministers do? There is one thing that can always be done; one thing that has not merely the command of God, but the promise of God, and ten thousand confirmations of the wisdom of its application; and that is, feeling human helplessness, feeling the inadequacy of any means without our power to bring about a different state of affairs, realizing our own worthlessness in the sight of God, we can pray, we can kneel down and say, "Our Heavenly Father, thou giver of every good and precious gift, give us thy Spirit, so that our cold hearts may

be melted; so that our inattentive minds may be fixed on heavenly things and fired with old-time zeal in our religious duties; so that when we speak the hearer's ear will be opened and his attention gained, and so that the Word of God can run and not be hindered."

The prayers of God's people, so it seems to me from the teachings of the Bible, are the appointed means, the means which he has designated—clearly and unmistakably designated—for bringing about revivals of religion. And yet even here we confront an insuperable difficulty if we leave out God's absolute sovereignty. The difficulty can be best stated by an illustration: Water from above must be poured down a pump long dry before it can pump up water from below. We work the pump handle in vain. We go through the motion, but it will not draw. So a drought comes into the soul. Our graces languish. We try to pray and are conscious of failure. In one scripture it is stated as a reason why such weak instrumentalities are employed that no flesh shall glory in God's presence, that it should become manifest to angels in heaven and devils in hell and men on earth that power belongeth to God; that the Lord, he is mighty and no other is great. It is with God, and with God alone.

I cannot describe—have never been able to describe—the processes of my own mind by which from time to time over again, and every time just as fresh as if it had never happened before, comes the realization of all these things. I go back and compare the present with past experiences, and I find that these coincide exactly with those. And I ask myself why it is that I cannot at my option, whenever and wherever I choose, bring about this state of mind within myself. And then some day, some hour, all at once, I feel overpowered with the sense of God's presence. The Bible becomes a different book to me; the Scriptures, which had seemed to lose their edge and force and light, become full of light, full of power. My courage rises, my spirit rouses itself. I instantly feel led

and impelled to undertake things that I would not have had the courage to undertake except under the impulse of this Spirit of God within me. Every Christian knows these things.

Now I want to add, especially, this: The exhortation needs to be continually repeated. It is one of the things that should forever be kept before the people. Always, if we expect to accomplish anything that shall redound to the glory of God and the good of man, we must come out solely and wholly in the strength of the Spirit of God, and if we are not endued with that power we should seek to be so endued. We should come with our empty hand and empty heart and knock and ask and seek and never forego our petitions until we realize that God has heard and answered the prayer, and that with us has commenced the work that we so ardently hope to see carried throughout the whole community.

In connection with this is the strange use of his Word. Times without number have I repeated that passage of the prophet, that "as the rain cometh down and the snow from heaven and returneth not thither until it has watered the earth and caused it to bring forth seed for the sower and bread for the eater, so shall my Word be that goeth forth out of my mouth." And contemporaneously with this influence of the revival of the Spirit of God in the community is the revival of reliance upon the plain and simple statements of God's Word. Men will instantly lay aside the stilted method of presenting things; they stand upon a solitary passage of God's Word, presented in the simplest form, and themselves expect developments from its presentation that they never in their hearts expected from all the appliances that worldly men would bring to bear upon the accomplishment of a sentence.

Right here, then, on these two points, is the hope of the church and the hope of the world—it is that there shall be cultivated in our hearts and in our lives a profounder reverence, day by day, for the Word of God in its simplicity. The truth itself—take that, and always count it hazardous, always

consider that it is the part of danger to depart even in little things from what God's Word teaches. We should feel in our souls that every jot and every tittle of the Word is as certain to be fulfilled as that God himself lives, and that we could with more reason expect to get up some morning and see the heavens rolled together as a scroll, and feel the foundations of the solid earth give way, than to expect any promise in that Book to fail, any threat in that Book to become powerless of accomplishment, any passage in it to lose the force with which God has clothed it. Now, just to the extent that we have this feeling about the Book and its teachings, and have the spirit of prayer for the Holy Spirit to be with us and in us, and to clothe us with power and strip ourselves of self, to take all of our conceit and pride and vanity and selfishness out of us, and make us humble, and as little children come into the presence of God, and say, "Lord, restore not only the joy of salvation, but give back to us the power, the conscious power, that God is with us, will the world be impressed by our lives and by our doctrine." It is perfectly idle to stand back on account of its mysteries. Its mysteries no man can explain, but the fact is there, and being there it is no part of wisdom for us to disregard the methods which God prescribes by which we shall be brought back into touch with him, and by which being in touch with him we shall reach the souls of the people that give us so much concern.

What led me to this thought was a singular case, a case of a remarkable kind where there had been after an interview with the man, a total change in the conditions of the case. Here was the same man that before, with good humor, but without ever being moved by anything on the earth that I could say to him on the subject of religion, now with his heart as tender as a little child. Arguments that I presented before with much greater force than I now present them, and which before had no effect upon him at all, now at a word he seems to comprehend and his whole soul seems to realize how perfectly plain and simple

is the path that leads to God and forgiveness and heaven. "It shall come to pass," saith the Lord, "in the last days, that I will pour out my Spirit upon all flesh, and until my Spirit is poured out the land shall be full of thorns and brambles, but when I pour out my Spirit the desert shall blossom as a garden." The hope of the world is in this promise of God. We, as Christian people, desircus before God to do our part of Christian duty in the battle of life that is before us, ought to set our faces like a flint against any reliance whatever upon any mere human power. And we ought also to keep it before us as a truth that needs to be reaffirmed and kept all the time bright and shining, that if we are to do any good in reaching men, in impressing men, it must come from our being in touch with God's Spirit, and that means a continuous call to prayer.

Let us now consider the means by which the new birth is accomplished. This we find in John 3:14-21. No event of the past, no matter how stupendous a transaction it was at the time, is worthy of being recorded, or is worthy of remembrance, except it has some bearing, practical and profitable, on the affairs of the present. As strange an incident as ever did occur in the history of the world, and as strange a method of deliverance from a great affliction, was the incident of the brazen serpent. Moses lifted up the brazen serpent in the wilderness that those bitten by the fiery serpents might look upon that symbol, and looking, be healed of the bite of the serpent. Now, if that was written for our admonition, it becomes us to address ourselves mainly to the New Testament lesson on the subject, and hence John 3:14-21: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged; he that believ-

eth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."

The first thought impressed upon my own mind concerns the origin of all divine movements or remedies looking to the relief of man from the troubles which have come upon him through his own sin. The source or foundation from which flow all streams of mercy to man is expressed in these words: "For God so loved the world." The love of God prompted every step ever taken under God's direction for the redemption of man. And the word "world" is here used in its broadest sense, in its most universal significance. It means the entire race of man, not in one generation but in all generations, and it looks upon the whole family of man as in a ruined condition, brought about by man's own sin. And it says that God so loved the world—the sinful, erring, fallen, lost world—that he inaugurated and put in motion a scheme of redemption. The value of this thought consists in this, that it gives us an insight into the mind of God: it reveals his attitude toward a sinner. It reveals him to us in his gracious and merciful character. It shows that man's ordinary conception of him is a slanderous one. God loves the sinner; salvation is of grace: it arises from no original movement of the sinner, but solely and wholly from the heart of God.

The next thought that impresses itself most on my mind is that until a sinner is brought into very serious trouble by his sins, his mind and heart revolt from any presentation of the subject of religion. As those Israelites said, "We loathe this light bread," the bread that God had provided for their nourishment. So now the carnal mind—the mind of man in his

natural state—turns away in loathing from spiritual religion. It indicates this, that as the stomach and taste of a man corrupted by a luxurious diet revolt as simple, nourishing and wholesome food and call for more highly spiced, pungent food, so the soul that has become corrupted through indulgence in vices and sin loathes any kind of reading that does not minister to a morbid appetite for highly spiced things. There might be held a convention of ten thousand people, solely for the purpose of devising ways and means of having the religion of Jesus Christ presented to a lost world, and it would not attract half the attention nor excite one-tenth part of the comment in the secular press, that a prize fight would. The question was asked a leading journalist, the editor of one of the largest dailies of the South, "Why is it that you continually put such matter in your paper? Why is it that you rake the world over for every startling incident, every sensational item, items of murder, items of lust, items of horrible tragedy? Why do you do this?" "Because it pays. The people generally loathe any other kind of reading. That is what they want. They call for that." Approach a sinner, before the afflicting hand of God is laid upon him, with spiritual food and he loathes it. He turns away from it.

But here is the important question, one that ought to concern us more than any other. When a man is in a desperate condition; when the things upon which he had relied heretofore have failed; when the serpent is in the camp and biting; when death is ensuing from the bite, or when his hold upon life relaxes and its landscapes recede from the vision of his blurred eyes, and when the sands of time upon which he stands are crumbling under his feet, and eternity looms up before him, the supreme question in such an hour is, "What shall we hold up before that man?" To what shall he look? Here this statement intervenes, that as, under circumstances of dreadful affliction upon the children of Israel, when on account of their sins they were bitten by fiery serpents and were dying, Moses

lifted up the brazen serpent, even so must the Son of man be lifted up so that whosoever believeth on him should not perish but have everlasting life.

The world has seen many a procession of this kind. In our minds let us behold a plague-stricken city. The people are dying like sheep with the rot. A remedy is announced. A procession is appointed to move through the principal street. There the crowds gather, pressing against one another, filling both sidewalks. Their hungry eyes are full of expectation. The procession comes bearing aloft some holy object of sight. The people prostrate themselves and adore. What is lifted up? It appears to be a piece of bread. But the priest assures the people that by his consecrating act it has been converted into the veritable body and blood of Jesus Christ; that by that act of consecration he had created God, and hence, notwithstanding the testimony of the senses, what is lifted up is Jesus Christ. It does not look like him; it looks like bread. But that is lifted up and as it moves along through the street the people bow down before it, prostrate themselves before it, and this is what is called adoring the mass.

If, indeed, that was Jesus Christ; if that is what this scripture means, "Even so must the Son of Man be lifted up," then it was a proper thing to do and it was a proper thing to prostrate one's self before it, look to it, and trust in it. But I venture to say that this was not even accorded to the symbol, that the typical serpent was not lifted up for such an object. There did come a time when men looked upon that brazen serpent as God. There did come a time when the priest filled his censer with incense, and kindling it, came before that brazen serpent and waved his censer as in the presence of God himself, and men worshiped him. But when that took place, God's servant, Hezekiah, though that relic had been preserved seven hundred years from the time that it was first exhibited in the wilderness, brake it in pieces and said *nehushtan*, "it is just a piece of brass."

Let us turn to the Second Commandment. Let us listen to it again, as familiar as it may seem to our mind. We read it from Exodus 20: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Well, but Moses made the likeness of a serpent; did he violate that law? Evidently not, because I have not given the whole of the Commandment. Listen again, "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them." That is, the Commandment does not forbid all sculpture and painting. It was not intended to prevent us from painting the picture of a bird or carving the likeness of a lion or erecting a statue of a man; that was not its object. "But thou shalt not make unto thee any likeness of anything that is in heaven above or on earth beneath, to bow down before it, as an object of worship." And when it is proposed to make any likeness an object of worship, then the law of the Second Commandment becomes operative, and therefore the brazen serpent was destroyed by Hezekiah. The thought is this—that nothing on the earth cognizable by natural sight can supply a remedy for sin, and it was not the fact that they saw that brazen serpent with the natural eye that delivered them. It was the faith in their hearts that looked to God, their true deliverer, that delivered them.

Now, let me apply this. In the illustrated histories of the world (and we have a great many of them) we may see marvelous pictures of great battles. Here has been planted a battery; yonder is its path of death. Here charges a column of cavalry. There passes a division of infantry with fixed bayonets, and in the track of all of these columns of death men are prone in the dust. They are bleeding; they are dying and some are dead. And on that battlefield, over which the breath

of war has breathed and its storm has swept, we see the picture of a man in a long robe. As he walks along he looks to see who is dead, who is yet living. There lies a man not yet dead. He is nearly dead. His head is lifted up, that dying man. What does the long-robed man hold up before him? The priest lifts up right before his eyes a cross on which is the likeness of Christ. As Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up. Now, is it meant that there shall be lifted up before the eyes of that dying man any likeness of Jesus Christ or any likeness of the cross upon which he died, that his natural eye shall see, and from seeing shall put his heart in contact with the love of God? That is the question.

I will answer that question. It is a very important one because it settles the whole question of the work of the church. If in lifting up Jesus Christ before the world we fulfill our mission by lifting up a picture of him—if we accomplish the work which was given us by our Saviour himself when we hold up before the sick and dying, bread that is said to be transmuted into God, or a likeness of Jesus Christ upon the cross, or if we put into the lips of a dying man a wafer that is said to be God—if that is our mission, then we ought to know it, and we ought to address ourselves to that method of lifting up Jesus Christ.

How is he to be lifted up? The Bible answers it with remarkable clearness. I will give it to you first in prophecy and then in the fulfilment of that prophecy. I quote from Zechariah 12: "And it shall come to pass in that day, . . . And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced; and they shall mourn for him." Does that mean that they shall look upon a picture of him? Does that mean that they shall look upon his actual flesh and blood, either in its natural state or as it is claimed when transmuted into such from the bread

of the communion? Notice the reading of it: "They shall look upon me whom they have pierced." Now they must see the pierced One. That is conceded, and the seeing of the pierced One is to bring about the good effect. That is conceded. But the question is, in what guise or shape or form is the pierced One to come within the range of their vision? In what way is he to be lifted up before the sight? That is the question.

I turn to Acts 2, where the prophecy was fulfilled, according to the record of God himself. The marvelous effect described in Zechariah 12 did not occur on the day that Christ was crucified, when men beheld his actual body on the cross, but it did take place fifty days later on the day of Pentecost. In what way on that Pentecost was Christ lifted up? In what way did they see him whom they had pierced? We have only to read to find out. The Spirit of God was poured out on that day—poured out in enduing power upon the apostles—poured out in convicting power upon the sinner. Now, when the apostle, endued with power, lifted up Christ, and the sinner, convicted by the Spirit, looked upon Christ that was lifted up, the question recurs, "How was he lifted up?" Here is the answer to it:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered up by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands were crucified and slain: whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand that I should not be moved. Therefore did my heart rejoice and my tongue was glad; moreover, also, my flesh shall rest in hope; because Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One

to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

"Men and brethren, let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before, spake of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

"Being by the right hand of God exalted. [What does that word "exalted" mean? Lifted up.] "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." How did he make him Lord as well as Christ? He made him Lord by exaltation, by lifting him up, by lifting him up from the grave, by lifting him up above the clouds and the stars to the throne of power and the majesty of might. Jesus Christ was lifted up before the people, not actually in the flesh, but he was lifted up through the preaching of Peter. Peter states the facts of the life of Christ and the object of his coming into the world, and of his death, and his resurrection. He addresses the sight, but not the natural sight. He addresses the eye of the soul. He says, "I will lift up something, not before your natural eye, not something that you can touch with your finger, not something that you can see, that is of material likeness, but I hold up before the eye of your soul Jesus Christ. Look at that." Now, what was the result of their looking upon Jesus Christ so lifted up? The result was that three thousand souls were converted in one day.

Consider another scripture. I quote from Galatians 3: "O

foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" These Galatians saw Jesus Christ lifted up, but they did not see him lifted up in the flesh. They were not witnesses of the transaction that took place in Judea when he was really nailed to the cross. This incident, here recorded as historical, was long subsequent to the crucifixion. The question is, Who set forth before their eyes Jesus Christ? Paul did. Did he set forth Jesus Christ in a likeness that such likeness might become an object of worship? No. How did he hold up Jesus Christ before these Galatians? He did it by going among the people and preaching the gospel, relating to them Christ's coming into the world, and why he came into the world, and calling upon them with the eyes of their minds, of their understanding, of their souls, to look upon Jesus Christ and to be saved by that look.

I submit only one other Scripture, and then we come to the application of it all. I quote from Romans 10, which tells us how it is—that is, in what manner, through what means, through what process faith comes. Now, as it is said that whosoever believeth on him that is lifted up, shall not perish; but shall have everlasting life—how did they believe on him? What things are done in order that faith may come? "So then faith cometh by hearing and hearing by the Word of God. Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

Here is explained to us how we get at the real vision of Jesus Christ. We take hold of him, not by natural sight, but by faith, and that this faith comes from hearing the Word of God preached, and because it comes in that way, God sent forth men to do what? Preach. Did he send forth carvers

in wood and stone? Did he send forth painters to make a likeness of Jesus Christ and hold it up before the people? On the day of his departure from the earth he said, "All power in heaven and on earth is given unto me, therefore go make disciples of all nations." How? "Go preach the gospel to every creature." Now, in that way he is to be lifted up, by telling of Jesus, by preaching Jesus. Men who live subsequently to the actual crucifixion, sinners who live until his second coming, do see the real risen body of our Lord Jesus Christ, and do with the natural eye look upon him whom they have pierced, but they see him on the judgment seat—see him with mourning that hath no repentance in it and with tears that do not fall in mercy's sight.

We come now to the application. Here is a man for whom we have been praying. When he was well and strong he had little thought on the subject of religion. His soul loathed this light food. But when his steps draw near to the river of death; when the earth recedes from his sight; when his hold on time and things of time relaxes its grasp, what can we hold up before him, and how shall we lift it up? Those who visit him see him in as wretched a condition as that of the snake-bitten Israelites in the desert. It is no time for mockery. It is no time for delusion or experiment. Something before the glazing eyes of the dying must be lifted up. Something efficacious must be set forth before him. Something with speedy power to secure the remission of sins and make him feel in his own soul that God has blotted out his iniquities and washed him whiter than snow. O, may heaven forbid that any visitant to a sick couch shall lift up anything before such a one but Jesus Christ and him crucified, and may heaven forbid that he shall lift up before him Jesus Christ in any other way than in the way which God prescribed when he told his church to go out and publish these good tidings.

Now, the last point of the application. There are times when Christ is preached and men hear the preaching and yet

no such effect follows as is described in the prophecy of Zechariah. They hear, but it seems to be a profitless hearing. There is a preaching, but it seems to be a profitless preaching. Here is a secret—an open one. There never has been a failure from the true lifting up of Jesus down to the present time. The true effect, as presented in Zechariah, follows the true lifting up of Jesus Christ.

No matter how many exceptions there may seem to be, I declare here, without any fear of successful contradiction, that Jesus Christ has never been lifted up in vain if lifted up as that prophecy prescribes.

I mean that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall God's Word be that goeth out of his mouth; it shall not return unto him void, but it shall accomplish that which he pleases and it shall prosper in the thing whereto he sent it."

I mean that God's true minister today, as Paul in his time, may exclaim: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"

And when the gracious effect does not follow, there is some defect in either the lifting up by the preacher or in the looking by the sinner. Now, what is that defect on the part of the church? When he commanded the preacher to go out and preach Jesus Christ, he was required to have more than a tongue that could talk, and physical strength to move about. He said to these men before he sent them out: "Wait until you are endued with power from on high." What does Zechariah say? "And it shall come to pass in that day that I will pour

out upon the house of David the spirit of grace and of supplication." And in that marvelous example recorded in Acts 2 the element of power is manifest—power on the preacher and power on the hearer.

And it is so till this day that whoever will go in the power of the Spirit and tell the story of the cross to a dying man whose heart is convicted by the Spirit of God, will be the means of salvation in every instance. There never will be any failure, and the whole effect upon us as far as this application goes may be summed up in just two things: We are to concern ourselves in lifting Christ up by the gospel, and we are to lift him in reliance upon the Spirit of God which makes the sight of him efficacious to the sinner's eye.

These two prescriptions contain in themselves, however, two proscriptions, that as it is our concern to lift up Jesus before the dying, it means that we are to lift nothing else up; that we ourselves are not to put any dependence upon anything else; we are not to seek out for dependence something sensational and startling. I venture to say that if it were published in the city papers that there would be enacted *The Passion Play,* promising that if the people would come they should see a drama representing the betrayal of Christ by Judas and his crucifixion on the cross, that every seat in the house would be occupied. They would come to look at a likeness. They would come to take hold of something with the natural eye. They would say, "How beautiful one sight; how horrible another sight!" What artistic skill in the representations! What a Judas! Every single motion of his body and play of his features and tone of his voice indicates a master actor, representing a likeness of a reality. But there would be no saving power in it. It would not convert anybody. It would be a disgrace to the congregation, and it would convict the church of going into the picture business, the likeness business, in contravention of the express command of God in Exodus 20.

And that applies equally to the sensational preaching and singing and praying. Whatever of it is devoid of the Spirit of God is contrary to the duty which is enjoined upon us as a church in lifting up Jesus Christ. I say that we cannot lift him up so a dying man can see him, by art, by declamation, by anything that appeals to the natural sight, anything sensual, anything that takes hold of the animal part of our nature. Christ is not so lifted up nor so preserved.

God lives in a song that makes melody in the heart, that comes from the prompting of the Spirit and that soars as a skylark soars, and mounts up as the incense mounted when it arose ascending to the throne of the Lord.

So is the song that converts and prayer that converts, and the sermon that converts. Now, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish but have everlasting life."

QUESTIONS

1. What is the import of John 3:8 and what is the force of the word "so" in this verse?
2. What can you say of the mysteries in both nature and religion?
3. What one proposition of the context here finds ready acceptance, and to what fundamental law does it refer?
4. What is Paul's statement of this same truth?
5. How does this discussion of the work of the Holy Spirit apply to a backslider?
6. What historical fact is cited and how does the case apply here?
7. What is the danger which accompanies a spiritual dearth?
8. What *one* remedy offered for this condition? Illustrate by the case of the dry pump.
9. What are the effects of the enduement of the Spirit on the life?
10. What is our dependence for power in our work?
11. What means does the Spirit use and upon what rests the hope of the church?
12. What observation of the author led him into an appreciation of this fact?
13. What is the means by which the new birth is accomplished as taught by Jesus in this passage?
14. What is the origin of the remedy for the relief of man from his sin and what the breadth of its application?
15. What special value of this thought?

16. What preparation by the Holy Spirit on the part of the sinner for this remedy and why? Illustrate.
17. What important question arises in this connection and what is the answer?
18. What modern procession is here described, with what ancient idolatrous movement is it in line, what commandment does it violate and how?
19. How is Jesus to be lifted up? Cite scriptural proof.
20. Illustrate the application of this principle.
21. Is the preaching of Christ always accompanied with success? Explain.
22. What two prescriptions for success here and what two proscriptions contained in them?

XXV

THE GUILT OF SIN STATED AND THE REMEDY FOR SIN ILLUSTRATED

Harmony pages 21-24 and John 3:16 to 4:45.

Continuing the study of the discourse of our Lord to Nicodemus, in John 3:16-21, with John 5:40; 7:17, we have the guilt of unbelief and the reasonableness of its punishment. John 3:16-21 shows the condemnation because of the rejection of Christ and the light which he brought, and also their love of darkness rather than light: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21; 5:40; 7:17; 18:37 show the state of the will: "Ye will not come to me that ye may have life. If any man willeth to do his will he shall know of the doctrine, whether it be of God. Every one that is of the truth heareth my voice." To these scriptures may be added others which show intellectual pride, viz.: Matthew 11:25: "Hid from the wise and prudent and revealed it unto babes." Romans 1:21f: "When they knew him they glorified him not as God. Professing themselves to be wise they became fools." 1 Corinthians 1:18-21: "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring

to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (For a detailed analysis of Sec. 22 of the Harmony see chapter XXII of this volume of the *Interpretation.*)

In John 3:22-23 the contemporaneous ministries of John and Jesus approach each other. John 4:1-2 shows the identity of their process of discipling. A certain brother once wrote me, who was troubled over John 4:2, which reads, "Though Jesus himself baptizeth not, but his disciples." This brother's trouble was a novel one. He not only held to the theory shared by some other people—that the apostles were neither baptized themselves, but he said they never baptized others, nor ever preached a sermon before the Pentecost in Acts 2. This text, John 4:2, as commonly interpreted being in the way of his theory, he wanted to know if it might not be construed to mean that the baptism through the disciples took place after Pentecost. His suggested construction is quite impossible. This would be to wrest the Scriptures from their meaning rather than to interpret them. It is better to give up an unscriptural theory, than resort to such great violence to God's Word. No commentator of any denomination would dare to put such a meaning on John 4:2. Let us consider in this connection, John 3:22-23; 4:2. The connected reading is: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized, and John also was baptizing in Aenon, near to Salim, because there was much water there. When, therefore, the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptizeth not, but his disciples)." From this fairly connected reading the following things are evident:

(1) The ministries of John and Jesus were here simultaneous.

(2) John made disciples and baptized them.

(3) Jesus also at the same time made disciples and baptized them, only he made and baptized more disciples than John.

(4) Yet Jesus did not personally administer baptism as John did. His baptisms were performed through his disciples.

(5) The imperfect tense in John 4:2 shows continuous action, that Jesus was accustomed to make and baptize disciples.

This is all so plain it would seem impossible to misunderstand it. It is just as plain as that "Christ died for our sins, according to the scriptures." The brother's unfortunate theory is wrong on every other point. It is difficult to understand how he could say that Christ's apostles never preached a sermon before the Pentecost of Acts 2. In reply to this theory let us consider Matthew 10:5-42 and Mark 6:12-13, 20. Here after Jesus had personally instructed his apostles in the things of the kingdom, he sends them out charging them, "As ye go, preach. What I tell you in the darkness, speak ye in the light, and what ye hear in the ear, proclaim upon the housetops." Mark says, "And they went out and preached that men should repent." Then he tells how, later, they returned and reported to Jesus, "Whatsoever they had done, and whatsoever they had taught." This commission, and the preaching done under it, and the report made of it, may be compared with the commission of the seventy and their report (see Luke 10:1-24). The brother contended also that it was only after his resurrection that he gave them a commission and commanded them to baptize. He is again mistaken. The commission to the twelve in Matthew 10, and to the seventy in Luke 10, are as clean-cut commissions as the later ones in Matthew 28 and Mark 16. The chief difference between

the earlier commissions and the later ones is that the former were limited to the Jews (Matt. 10:5-6), and the latter was to all nations (Matt. 28:19). The passages cited from John 3-4 show that they made disciples and baptized them as regularly under the former commission, when preaching to Jews, as under the latter commission, when preaching to all nations. The command in each case is precisely the same. In John 4 they made and baptized disciples. In Matthew 28 they are commanded to make and baptize disciples. While executing the first commission Jesus himself was their power, he being on earth. In executing the latter commission Jesus is to be yet with them, for he says, "Lo! I am with you all the days even unto the end of the world." Only in this case he was not to be present in person, but in the Holy Spirit, the other Paraclete. In the ministry limited to the Jews during Christ's lifetime, whether conducted by John the Baptist (Acts 19:4), or by Jesus himself (Mark 1:15), or by the twelve apostles and the seventy (Mark 6:12), the duties commanded were the same—repentance toward God, faith in the Lord Jesus Christ and baptism upon the profession of that faith, just as Peter on the day of Pentecost and later (Acts 2:38; 3:19) and Paul (Acts 20:21). Peter himself baptized sometimes through other disciples (Acts 10:47-48), as did also Paul (1 Cor. 1:14-17).

The design of John's Gospel (20:31) was (1) to prove that Jesus was the Messiah, the Son of God, and (2) that, believing on him, one might have everlasting life. This is beautifully illustrated in the incident of the Samaritan woman by which the gospel was introduced into Samaria. But this involves the history of the Samaritans as a background of the story. In 975 B.C. Jeroboam revolted and carried with him the ten tribes of Israel who afterward established their capital at Samaria, but in 721 B.C. the ten tribes were all led away captive to Assyria, except a small remnant of the very poorest of the population. The Assyrian government drafted

a population from the heathen nations to fill the vacancy caused by this removal and then sent a priest to teach them of God, but they feared the Lord and served other gods. The descendants of this mixed population of Jews and heathen constituted the Samaritans of Christ's day. In 588 B.C. Judah was captured and carried away to Babylon, upon which the poor was left in the land as in the case of Israel, but in 536 B.C. Judah returned under Zerubbabel and Joshua, after which the hierarchy was established by Ezra. When they went to build the Temple the Samaritans asked to help, but they were refused with scorn. Here the hostilities between the Jews and Samaritans commenced. The Samaritans built a temple on Mount Gerizim to which the woman referred in her conversation with Christ. They also preserved the Pentateuch, with some corruptions, as their Scriptures. The hostility between the Jews and the Samaritans lasted till Christ's day. The Samaritans would not receive the Jews into their homes if they were going toward Jerusalem, but they were more hospitable to those going north, or away from Jerusalem. This accounts for their reception of Christ and his disciples on their way to Galilee, as recorded in John 4.

We will now take up the incident of Christ winning the woman at the well of Sychar. He had walked all the way from Judea and was weary and hungry. Thus he sat by the well. It was about noon and while he was there alone (the disciples having gone to Sychar to buy food) there came a woman to the well to draw water. Christ at once sets himself to the task of winning her. Let us note here the method of Jesus. First, he secured her attention by asking her for a drink. Second, he directed the thought from the matter in hand. Third, he attracted her by speaking where she did not expect it: "Jews have no dealings with the Samaritans." Fourth, he at once introduced the spiritual correspondent to the thing in her mind: "If thou knewest the gift of God and who it is that speaketh with thee, thou wouldest have asked of

him and he would have given thee living water." But her mind clings to the earthly: "Nothing to draw with; the well is deep; art thou greater than Jacob?" "But," says Jesus, "the water which I give is living water and quenches thirst forever." It is living (1) because it is eternal. The water in the well was temporary. (2) Because it symbolized the Holy Spirit's work. (3) Because it was not local and immovable, but in him. (4) Because it ends in eternal life. All this sets forth the work of the Holy Spirit in regeneration. But she is still earthly in mind: "That I may come hither no more to draw."

Our Lord then sets himself to the task of convicting her of her sin: "Go call thy husband," upon which she makes her confession. Building upon that, Christ reveals her heart and her life to her by telling her of her sins, to which she at once responded with an element of faith: "I perceive that thou art a prophet." The light is coming to her gradually, but just here a difficulty arises, the place of worship: "Is it Jerusalem or Gerizim?" This is a subtle scheme of the devil to defeat the honest inquirer: "There are so many denominations, and so many conflicting claims, what can I do?" Christ's answer is to the point. He demands more faith: "Believe me," and then proceeds to lead her away from the limitations of time and place in worship and to reveal both the nature of God and the characteristics of his true worshipers: "God is a Spirit: and they that worship him must worship in Spirit and truth." Augustine said: "If, by chance, you seek some high place, some holy place, within thee erect a temple to God." The poet has expressed it thus:

> Once for prayer and lonely thought,
> Fitting time and place I sought;
> Now in heart, I always pray,
> Am alone where'er I stray.

Upon this she expresses her faith in the coming Messiah, her as that Promised One: "I that speak unto thee am he."

Faith was consummated and the work was done. The Messiah was found and the impulse to tell it to others finds expression. The waterpot is left and the city of Sychar hears the glad news of the promised Messiah. But the disciples, returning in time to witness a part of the conversation, wondered that he was speaking to a woman, especially a Samaritan woman, but they did not have the courage to express their surprise to him. At once the crowds were flocking from the little city to see the Lord for themselves and in the midst of these things his disciples plead with him to eat, but his meat was spiritual and more invigorating than temporal food. This furnishes the occasion for our Lord to call the attention of the disciples to the ready harvest of missionary work opened up by the conversion of this one soul. He exhorts them to look at the fields, to expect immediate results, to enter into the harvest, not of their own sowing. Here is emphasized the blessed truth that the various laborers in the kingdom should not only labor together, but they shall rejoice together. After all this he abode there two days and many of the Samaritans believed on him because of the testimony of the woman, but many more believed because of his own word. This distinction in faith is that of the distinction between hearing of the sun and feeling the sun.

After these two days he went on into Galilee and had a warm reception there, because the Galileans had witnessed what he did at the feast in Jerusalem.

It will be noted that Jesus "in His early ministry allowed himself to be regarded as the Messiah by his first disciples, and personally declared that He was the Messiah to the woman at the well, which many other Samaritans also personally believed. He never declared this to the Jewish rulers at Jerusalem till the very end, doubtless because such an avowal would lead them to kill Him, and so must not be made until His work in teaching the people and training His disciples should be completed."—Broadus, Harmony p. 24.

QUESTIONS

1. Show the guilt and reasonableness of the punishment of sin.
2. Where, in the history, do the contemporaneous ministries of Jesus and John approach each other?
3. What sentence of John's Gospel shows the identity of their process of discipling?
4. What was a certain brother's trouble and theory about John 4:2?
5. What was the reply to his theory that the apostles were not baptized and did not baptize others?
6. What things are evident from John 3:22-23 and 4:2?
7. What was the reply to his contention that Christ's apostles never preached a sermon before Pentecost?
8. What was the reply to his contention that Christ gave his commission to them only after his resurrection?
9. What is the chief difference between the earlier commissions and the later ones?
10. What, from John 3-4, is evident as to these commissions?
11. What is the difference as to the power to execute under the commissions?
12. What were the specific duties commanded in all Christ's commissions?
13. What is the purpose of John's Gospel (20:31)?
14. By what personal incident was the gospel introduced into Samaria?
15. Give a brief historical account of the Samaritans.
16. What were the issues between them and the Jews?
17. Why would Samaritans receive Jews going north more kindly than when going south?
18. Give the story leading up to the incident of the woman.
19. What four elements in Jesus' method here noted?
20. Why was the water which he offered the woman "living water"?
21. How did Jesus convict her of sin?
22. What was the first manifestation of her faith?
23. What difficulty did she here suggest?
24. What was Christ's answer to this difficulty, and how does he demand more faith?
25. What remarkable declaration from Jesus concerning the nature and disposition of God and the consequent nature and place of worship?
26. What said Augustine on this point?
27. What said the poet?
28. What was the next step in the development of her faith and what the response of Jesus?
29. At what point was she converted and how did she manifest it?
30. At what part of the incident did the disciples marvel and why?
31. Describe the results of this conversion.
32. What encouraging teaching from Jesus resulting from this incident?
33. What of the reception of Jesus into Galilee and why?
34. Why did Jesus allow his early disciples to regard him as the Messiah and so announce himself here to the woman, but never declared this to the Jews at Jerusalem till the end of his ministry?

XXVI

OUR LORD'S GREAT MINISTRY IN GALILEE

Part I

Harmony pages 25-39 and Matthew 4:17-25; 8:2-17; 9:2-26; Mark 1:14 to 2:22; 5:22-43; Luke 4:14 to 5:39; 8:41-56; John 4:46-54.

We now come to our Lord's great ministry in Galilee. We will take a sort of preview of this whole division and then follow it up with more detailed discussions. The general theme of this division of the Harmony is "The kingdom of heaven." We are prone at times to fall into errors of interpretation concerning the kingdom similar to those which led ancient Israel so far and so harmfully astray concerning the advent of the Messiah. Either we so fill our minds with the sublimity of world redemption, as applied to the race, in the outcome, so satisfy our hearts with rhetorical splendor in the glowing description of universal dominion that we lose sight of its application to individuals in our day, and the responsibilities arising from the salvation of one man, or we so concentrate our fancy upon the consummation that we forget the progressive element in the development of the kingdom and the required use of means in carrying on that progress. The former error breeds unprofitable dreamers—the latter promotes skeptics. The preacher is more liable to be led astray by the one, the average church member by the other.

Perhaps the most unprofitable of all sermons is the one full of human eloquence and glowing description excited by the great generalities of salvation, and perhaps the most stubborn of all skepticism is that resulting from disappointment as not

witnessing and receiving at once the very climax of salvation, both as to the individual and the race.

Such a spirit of disappointment finds expression in words like these: "The prophecies here of the kingdom are about 1,900 years old. Nineteen centuries have elapsed since the Child was born. Wars have not ceased. The poor are still oppressed. Justice, equity, and righteousness do not prevail. Sorrow, sin, and death still reign. And I am worried and burdened and perplexed. My soul is cast down and disquieted within me." In such case we need to consider the false principles of interpretation which have misled us, and inquire: Have we been fair to the Book and its promise?

Here I submit certain carefully considered statements: (1) The consummation of the Messiah's kingdom was never promised as an instantaneous result of the birth of the Child. (2) The era of universal peace must follow the utter and eternal removal of things and persons that offend. This will be the harvest of the world. (3) Again, this consummation was never promised as an immediate result, i. e., without the use of means to be employed by Christ's people. (4) Yet again, this aggregate consummation approaches only by individual reception of the kingdom and individual progress in sanctification. (5) It is safe to say that the promises have been faithfully fulfilled to just the extent that individuals have received the light, walked in the light and discharged the obligations imposed by the gift of the light. These receptive and obedient ones in every age have experienced life, liberty, peace, and joy, and have contributed their part to the ultimate glorious outcome. (6) And this experience in individuals reliably forecasts the ultimate race and world result, and inspires rational hope of its coming. This is a common sense interpretation. In the light of it our duty is obvious. Our concern should be with our day and our lot and our own case as at present environed. The instances of fulfilment cited by the New Testament illustrate and verify this interpretation,

particularly that recorded by Matthew as a fulfilment of the prophecies of Isaiah 4-13 inclusive, of his gospel. What dispassionate mind can read these ten chapters of Matthew, with the parallel passages in Mark and Luke, without conceding fulfilment of Isaiah's prophecies uttered seven centuries before?

Here is the shining of a great light, brighter than all of the material luminaries in the heavens which declare the glory of God, and show his handiwork. This is, indeed, the clean, sure and perfect law of the Lord, converting the soul, making wise the simple, rejoicing the heart, enlightening the eyes, enduring forever, more desirable than gold and sweeter than honey in the honeycomb. Here are judgments true and righteous altogether.

Here in sermon and similitude the incomparable Teacher discloses the principles and characteristics of a kingdom that, unlike anything earth-born, must be from heaven. Here is a fixed, faultless, supreme, and universal standard of morality. The Teacher not only speaks with authority and wisdom, but evidences divinity by supernatural miracles, signs, and wonders. But there is here more than a teacher and wonder worker. He is a Saviour, a Liberator, a Healer, conferring life, liberty, health, peace, and joy. To John's question—John in prison and in doubt—the answer was conclusive that this, indeed, was the one foreshown by the prophets and there was no need to look for another: "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them. And whosoever shall find no occasion for stumbling in me, blessed is he" (Matt. 11:1-4).

The special matter here most worthy of our consideration is that the kingdom of heaven was not expanded by instantaneous diffusion over a community, a nation, or the world, regardless of human personality, activity, and responsibility

in receiving and propagating it, but it took hold of each receptive individual's heart and worked out on that line toward the consummation.

To as many as received him to them he gave the power to become the sons of God. Those only who walked in the light realized the blessings of progressive sanctification. To the sons of peace, peace came as a thrilling reality. From those who preferred darkness to light, who judged themselves unworthy of eternal life, the proffered peace departed, returning to the evangelists who offered it.

The poor woman whom Satan had bound for eighteen years experienced no imaginary or figurative release from her bonds (Luke 11:10-16). That other woman, who had sinned much, and who, in grateful humility, washed his feet with her tears —was not forgiveness real and sweet to her? That blind Bartimeus who kept crying, "Jesus, thou Son of David, have mercy on me"—did he not receive real sight? That publican, who stood afar off and beat upon his breast, crying, "God, be merciful to me, the sinner"—was he not justified?

And when the Galilean disciples went forth in poverty and weakness preaching his gospel, did they not experience the joy of the harvest on beholding the ingathering of souls? And when they saw even demons subject to them through the name of Jesus, was not that the joy of victory as when conquerors divide the spoil?

When the stronger than the strong man armed came upon him and bound him, might not our Lord justly say, "As lightning falls from heaven, I saw Satan fall before you"? And just so in our own time.

Every conversion brings life, liberty, peace, and joy to the redeemed soul. Every advance in a higher and better life attests that rest is found at every upward step in the growth of grace. Every talent or pound rightly employed gains 100 per cent for the capital invested, and so the individual Christian who looks persistently into the perfect law of liberty, being

not a forgetful hearer but a doer of the Word, is blessed in every deed. Willing to do the will of God, and following on to know the Lord, he not only knows the doctrine to be of God, but experimentally goes on from strength to strength, from grace to grace, and is changed into the divine image from glory to glory.

In the light of these personal experiences he understands how the kingdom of God is invincible, and doubts not the certain coming of the glorious consummation foreshown in prophecy and graciously extended in the hand of promise. His faith, staggering not through unbelief, takes hold of the invisible, and his hope leaps forward to the final recompense of the reward.

The opening incident of the Galilean ministry is the healing of the nobleman's son, the second miracle of our Lord in Galilee, and a most remarkable one. The nobleman was Herod's steward, maybe Chuza, as many suppose, but that is uncertain. The nobleman manifested great faith and it was amply rewarded. This is an illustration of the tenderness with which Jesus ministered to the temporal needs of the people, thus reaching their souls through their bodies. The effect of this miracle was like that of the first: "He himself believed, and his whole house."

The next section (Luke 4:16-31) gives the incident of his rejection at Nazareth. The account runs thus: "And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read." How solemn, how sad in its immediate result—how pathetic that scene in Nazareth when the Redeemer announced his mission and issued his proclamation of deliverance:

> The Spirit of the Lord is upon me,
> Because he anointed me to publish good tidings to the poor:
> He hath sent me to proclaim deliverance to the captives,
> And recovering of sight to the blind,
> To send crushed ones away free,
> To proclaim the acceptable year of the Lord.

Oh! what a day when this scripture was fulfilled in the hearing of the captives! But the Spirit on him was not on them.

As Jewish widows in Elijah's day, perished of famine, through unbelief, and left to Sarepta's far-off widow in a foreign land to believe and be blessed with unfailing meal and oil, as Jewish lepers, through unbelief, in Elisha's day died in uncleanness and loathsomeness while touching elbows with One having power to heal, leaving to a Syrian stranger to wash in Jordan and be clean, so here where Jesus "had been brought up," the people of Nazareth shut their eyes, hugged their chains and died in darkness and under the power of Satan —died unabsolved from sin, died unsanctified and disinherited, and so yet are dying and shall forever die.

The Year of Jubilee came to them in vain. In vain its silver trumpets pealed forth the notes of liberty. They had no ear to hear, and so by consent became slaves of the Terrible One forever.

This brings us to church responsibility and ministerial agency in the perpetuation of this proclamation of mercy. As Paul went forth to far-off shores, announcing in tears, yet with faith and hope and courage, the terms of eternal redemption, so now the churches find in the same mission their warrant for existence, and so now are we sent forth as witnesses to stand before every prison house where souls are immured, commissioned "to open the eyes of the prisoners that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Christ." Ours to blow the silver trumpets and proclaim to captives the year of jubilee. Ours is the evangel of liberty—ours to make known that "if the Son of God make men free, they shall be free indeed."

Leaving Nazareth, Jesus went to Capernaum, where he made his residence from which he radiates in his ministry in Galilee, teaching and healing on a large scale. His work here in Zebulun and Naphtali is a distinct fulfilment of Isaiah 9:1-2, in which he is represented as a great light shining in the darkness. By the sea of Galilee near Capernaum he calls four fishermen to be his partners—Peter, Andrew, James, and John, two sets of brothers. Here he announces his purpose for their lives—to be fishers of men. What a lesson! These men were skilled in their occupation and now Jesus takes that skill and turns it into another direction, toward a greater end, "fishers of men." Here he gives them a sign of his authority and messiahship in the incident of the great draught of fishes. The effect on Peter was marvelous. He was conscious of Christ's divinity and of his own sinfulness. Thus he makes his confession: "Depart from me; for I am a sinful man, O Lord." But our Lord replied to Peter: "Fear not, from henceforth thou shalt catch men." Later (John 21), when Peter and his comrades went back to their old occupation, the risen Lord appeared to them and renewed their call, performing a miracle of a similar draught of fishes.

In Section 28 we have his first case of healing a demoniac. What is the meaning of the word "demoniac"? It means demon-possessed, and illustrates the fact of the impact of spirit on spirit, many instances of which we have in the Bible. Here the demons recognized him, which accords with Paul's statement that he was seen of angels. They believed and trembled as James says, but they knew no conversion. The lesson there is one of faith. The effect of this miracle was amazement at his authority over the demons.

In Section 29 we have an account of the healing of Peter's mother-in-law, which incident gives us light on the social relations of the disciples. Peter was married, the Romanist position to the contrary notwithstanding. Further scriptural evidence of his marriage is found in 2 Corinthians 8:5. It is

interesting to compare the parallel accounts of this incident in the Harmony and see how much more graphic is Mark's account than those of Matthew and Luke. There is a fine lesson here on the relation between the mother-in-law and the son-in-law. Peter is a fine example of such relation. Immediately following the healing of Peter's wife's mother those that had sick ones brought them to Jesus and he healed them, thus fulfilling a prophecy of Isaiah, that he should take our infirmities and bear our diseases. Our Lord not only healed their sick ones, but he cast out the demons from many, upon which they recognized him. But he would not let them speak because they knew that he was the Christ.

The effect of our Lord's great work as described in Section 29 was that Peter tried to work a corner on salvation and dam it up in Capernaum. This is indicated in the account of the interview of Peter with our Lord as described in Section 30. Here it is said that Jesus, a great while before day, went out into a desert place to pray, and while out there Peter came to him and complained that they were wanting him everywhere. To this our Lord responded that it was to this end that he had come into the world. So Jesus at once launched out and made three great journeys about Galilee. His first journey included a great mass of teaching and healing, of which we have a few specimens in Sections 31-36, which apparently occurred at Capernaum, his headquarters. A second journey is recorded by Luke in Section 47 and a third journey is found in Section 55. (For Broadus' statement of these tours, see Harmony, p. 31.)

Here we have the occasion of one of the special prayers of Jesus. There are four such occasions in his ministry: (1) At his baptism he prayed for the anointing of the Holy Spirit; (2) here he prayed because of the effort to dam up his work of salvation in Capernaum; (3) the popularity caused by the healing of a leper (Sec. 31) drove him to prayer; (4) the fourth occasion was the ordination of the twelve apostles.

The immense labors of Jesus are indicated in Matthew 4: 23-24. These labors gave him great popularity beyond the borders of Palestine and caused the multitudes from every quarter to flock to him. Attention has already been called to the popularity caused by the healing of the leper (Sec. 31) and Jesus' prayer as the result.

In the incident of the healing of the paralytic we have a most graphic account by the synoptics and several lessons: (1) That disease may be the result of sin, as "thy sins be forgiven thee"; (2) that of intelligent co-operation; (3) that of persistent effort; (4) that of conquering faith. These are lessons worthy of emulation upon the part of all Christians today. Out of this incident comes the first issue between our Lord and the Pharisees, respecting the authority to forgive sins. This was only a thought of their hearts, but he perceived their thought and rebuked their sin. From this time on they become more bold in their opposition, which finally culminated in his crucifixion. Let the reader note the development of this hatred from section to section of the Harmony.

In Section 33 we have the account of the call of Matthew, his instant response and his entertainment of his fellow publicans. Here arose the second issue between Christ and the Pharisees, respecting his receiving publicans and sinners and eating with them. This was contrary to their idea in their self-righteousness, but Jesus replied that his mission was to call sinners rather than the righteous. This issue was greatly enlarged later, in Luke 15, to which he replied with three parables showing his justification and his mission. In this instance (Matt. 9:13) he refutes their contention with a quotation from Hosea which aptly fitted this case: "I desire mercy, and not sacrifice."

Then came to him the disciples of John and made inquiry about fasting, to which he replied with the parable of the sons of the bridechamber, the interpretation of which is that we should let our joy or sorrow fit the occasion, or set fasting

rebuked. Then he followed this with the parable of old garments and old bottles, the interpretation of which is to let the form fit the life; beware of shrinking and expansion.

In Section 35 we have the account of his healing of Jairus' daughter and the healing of the woman with the issue of blood. Usually in the miracles of Christ, and in all preceding miracles, there was the touch of some kind between the healer and the healed. We are informed that great multitudes of people came to Jesus with this confidence, "If I but touch him I shall be healed." Accordingly we find that Christ put his fingers on the eyes of the blind, on the ears of the deaf, or took hold of the hand of the dead. In some way usually there was either presence or contact.

We will now consider the special miracle connected with the fringe of the garment of Jesus which the Romanists cite to justify the usage concerning the relics of the saints. In Numbers 15:38 we have a statute: "Thou shalt put fringes on the wings or ends of the outer garment," and this fringe had in it a cord or ribbon of blue, and the object of it was to remind the wearer of the commandments of God. The outer garment was an oblong piece of cloth, one solid piece of cloth, say, a foot and a half wide and four feet long. The edge was fringed on all the four sides, and in the fringe was run a blue thread, and the object of the fringe and of the blue thread also was to make them remember the commandments of God. The statute is repeated in Deuteronomy 22. Again in Deuteronomy 6 is the additional law of phylacteries, or frontlets—little pieces of leather worn between the eyes—on which were inscribed the commandments of God. The people were taught to instruct their children in the commandments of God: "And they shall be as frontlets between thine eyes, and thou shalt put them upon thy door posts, and when thou goest out and when thou comest in, and when thou sittest down and when thou gettest up, and when thou liest down, thou shalt at all times teach thy children the Word of God." Now, because of

these statutes a superstitious veneration began to attach to the fringe and to the phylacteries. So we learn in Matthew 23, as stated by our Saviour, that the Pharisees made broad the phylacteries between their eyes and enlarged the fringe of the outer garment. They made the fringe or tassel very large. They did it to be seen of men. The law prescribed that when the wearer should see this fringe on his garment he should remember the commandments of the Lord his God. But these Pharisees put it on that others might see it, and that it might be an external token to outsiders of their peculiar sanctity and piety. What was intended to be a sign to the man himself was converted by superstition into a sign for other people. Hence this woman said within herself, "If I but touch that sacred fringe—the border of his garment." She could not go up and touch the phylactery between his eyes, in case he wore one, but he did wear the Jewish costume with the fringe or border on his outer garment, and she could reach that from behind. She would not have to go in front of him. She argued: "Now, if I can in the throng get up so that I can reach out and just touch that fringe, I shall be saved." We see how near her thought connected the healing with the fringe of the garment, because by the double statute of God it was required on the Jewish garment to signify their devotion to his Word—the matchless Word of Jehovah. Mark tells us that she was not the only woman, not the only person healed by touching the border of his garment (6:56). Her sentiment was not an isolated one. It was shared by the people at large. Multitudes of people came to touch the fringe of his garment that they might be healed.

The question arises, Why should Christ select that through contact with the fringe on his outer garment healing power should be bestowed? He did do it. The question is, why? There shall be no god introduced unless there be a necessity for a god. There shall be no special miracle unless the case demands it. Why? Let us see if we cannot get a reason.

I do not announce the reason dogmatically, but as one that seems sufficient to my own mind. Christ was among the people speaking as never man spake, doing works that no man had done. He was awakening public attention. He was the cynosure of every eye. They came to him from every direction. They thronged him. And right here at this juncture Jairus had said, "Master, my little girl, twelve years old, is even now dead. Go and lay thy hand upon her that she may live." He arose and started, the crowd surging around him and following him, and all at once he stopped and said, "Who touched me?" "Master, behold the crowd presseth thee on every side, and thou sayest, who touched me?" Here was a miracle necessary to discriminate between the touches of the people. "Who touched me?" Hundreds sin sick touched him and were not saved. Hundreds that had diseases touched him and were unhealed. Hundreds that were under the dominion of Satan looked in his face and heard his words and were not healed. It was touch and not touch. They touched, but there was no real contact. They rubbed up against salvation and were not saved. Salvation walked through their streets and talked to them face to face. The stream of life flowed right before their doors and they died of thirst. Health came with rosy color and bright eye and glowing cheek and with buoyant step walked through their plague district, and they died of sickness. But some touched him. Some reached forth the hand and laid hold upon the might of his power. This woman did.

Poor woman! What probably was her thought? "I heard that ruler tell him that he had a little girl twelve years old that was just dead, and he asked him to go and heal her, she twelve years old, and for twelve years I have been dead. For twelve years worse than death has had hold on me and I have spent all my money; have consulted many physicians. I have not been benefited by earthly remedies, but rendered worse. Twelve years has death been on me, and if he can heal that

girl that died at twelve years of age, maybe he can heal me twelve years dead. If that ruler says, 'If you will but go and lay your hand upon her even now she will revive,' what can I do? In my timidity, in the ceremonial uncleanness of my condition, in my shame, I dare not speak. I cannot in this crowd, for if they knew that I were here they would cast me out; for if any of them touch me they are unclean in the eyes of the law. I cannot go and kneel down before him, and say, 'Master, have mercy on me.' The ceremonial law of uncleanness forbids my showing my face, and if I come in contact with his power it must be with a touch upon the garment. And I beg for that. I say within myself, that if I but touch the fringe with its blue thread in it that reminds him of God's commands, I shall be healed."

There was the association of her healing with the memento of the Word of God. There was the touch of her faith, that came into contact with that Word of God and with him. So her faith reasoned, and virtue going out from him responded to her faith. And she felt in herself that she was healed. Well, he healed her and there it stands out one of the most beautiful lessons in the Word of God. Oh, what a lesson! Some will say at the judgment, "Lord Jesus, thou hast taught in our streets and we have done many wonders in thy name," and he will say, "I never knew you." "You were close to the Saviour. You did not touch him. You were his neighbor. You did not touch him." There were many lepers in Israel in the days of Elisha, the prophet—lepers that could have been healed of leprosy by an appeal to the power of God in Elisha. They died in leprosy, but Naaman came from afar and touched the healing power of the prophet and was healed. There were many widows in Israel whose staff of life was gone, whose barrel of meal was empty, whose cruse of oil had failed, and here was the prophet of God, who by a word could supply that empty barrel, that failing cruse, but they did not touch him. They did not reach out in faith and come in contact with

that power. The widow of Sarepta did, and her barrel of meal never failed, and her cruse of oil never wasted. Now, the special miracle: It was designed to show that if there be a putting forth of faith, even one finger of faith, and that one finger of faith touches but the fringe, the outskirts of salvation—only let there be a touch, though that touch covers no more space than the point of a cambric needle—"let there be the touch of faith and thou art saved."

In the midst of this stir about the woman the news of the death of Jairus' daughter burst forth upon them with the request to trouble not the Master any further. But that did not stop our Lord. He proceeded immedately to the house to find a tumult and many weeping and wailing, for which he gently rebuked them. This brought forth their scorn, but taking Peter, James, and John, he went in and raised the child to life and his praise went forth into all that land.

QUESTIONS

1. What is the general theme of this division of the Harmony?
2. What common errors of interpretation of the kingdom? Illustrate.
3. What was the offspring of these errors respectively and who the most liable to each?
4. What, perhaps, was the most unprofitable sermon and what was the most stubborn skepticism?
5. How does such disappointment find expression?
6. Give the author's statements relative to the kingdom.
7. Where do we find the fulfilment of Isaiah's prophecies relative to the kingdom?
8. What specific prophecy in Isaiah fulfilled in Matthew?
9. Where do we find the principles of the kingdom disclosed?
10. What great office did our Lord fill besides teacher and wonder-worker and what proof did he submit to John the Baptist?
11. What thing most worthy of special consideration in connection with the kingdom?
12. What the opening incident of the Galilean ministry, what its importance, what its great lesson and what its effect?
13. Give an account of our Lord's rejection at Nazareth.
14. Why was he thus rejected?
15. By what incidents in the lives of the prophets does he illustrate the folly of their unbelief?
16. What is the church responsibility and ministerial agency in the proclamation of mercy?
17. Where does Jesus make his home after his rejection at Nazareth and what his first work in this region?

18. Recite the incident of the call of the four fishermen and its lessons.
19. What was Christ's first case of healing a demoniac and what the meaning of the term "demoniac"? Illustrate.
20. What was the lesson of this miracle and what was its effect?
21. Recite the incident of the healing of Peter's mother-in-law and give its lessons.
22. What were the great results of this miracle and why would not Christ allow the demons to speak?
23. How did Peter try to work a "corner" on salvation and how did our Lord defeat the plan?
24. How many and what journeys did Jesus make about Galilee?
25. Give the four special prayers of Jesus here cited and the occasion of each.
26. Describe the incident of the healing of the paralytic and its lessons.
27. What issue arises here between our Lord and the Pharisees and what was the final culmination?
28. Give an account of the call of Matthew, his entertainment, the second issue between our Lord and the Pharisees and how Jesus met it.
29. What question here arises, how was it brought up, how did our Lord reply and what the meaning of his parables here?
30. What double miracle follows and what was the usual method of miracles?
31. What was the law of fringes and phylacteries and what were their real purpose?
32. Why should Christ select that through contact with the fringe on his outer garment healing power should be bestowed?
33. What, probably, was the thought of this woman as she contemplated this venture of faith?
34. What was the great lesson of this incident of her healing?
35. Describe the miracle of raising Jairus' daughter and its effect.

XXVII

OUR LORD'S GREAT MINISTRY IN GALILEE

Part II

Harmony pages 39-45 and Matthew 9:27-34; John 5:1-47; Matthew 12:1-21; Mark 2:23 to 3:19; Luke 6:1-16.

This is a continuation of the great ministry of our Lord in Galilee and the next incident is the healing of the two blind men and the dumb demoniac. It will be noted that our Lord here tested the faith of the blind men in his ability to heal them, and when they were healed he forbade their publishing this to the people, but they went forth and told it and spread his fame in all the land. It was "too good to keep." Immediately after this they brought to him one possessed with a demon and dumb, and he cast out the demon. This produced wonder among the common people, but brought forth another issue between our Lord and the Pharisees. This is the third issue with them, the first being the authority to forgive sins at the healing of the paralytic; the second, the eating with publicans and sinners at the feast of Matthew; the third, the casting out of demons by the prince of demons, which culminated later in the unpardonable sin.

The next incident in our Lord's ministry is his visit to Jerusalem to the Feast of the Passover (see note in Harmony, p. 39), at which he healed a man on the sabbath and defended his action in the great discourse that followed. In this discussion of our Lord the central text is v. 25 and there are three things to be considered in this connection.

THE OCCASION

The scriptural story of the circumstances which preceded and called forth these utterances of our Saviour is very familiar, very simple, and very touching. A great multitude of impotent folk, blind, halt, withered, were lying in Bethesda's porches, waiting for the moving of the waters. It is a graphic picture of the afflictions and infirmities incident to human life; the sadness of ill-health; the unutterable longing of the sick to be well; the marvelous power of an advertised cure to attract to its portals and hold in its cold waiting rooms earth's despairing sufferers, so grouped as to sicken contemplation by the varieties and contrasts of all the ills that flesh is heir to.

Blindness groping its way trying to see with its fingers; deafness vainly and painfully listening for a voice it cannot hear—listening with its eyes; lameness limping along on nerveless, wooden feet; blistered, swollen tongues, dumb and senseless, appealing to fingers for speech and to nostrils for taste; the pitiful whining of mendicancy and vagabondage and rags timidly dodging from an expected blow while begging alms; the hideousness of deformity, either shrinking from exposure or glorifying to make conspicuous its repulsiveness, while a side-light reveals, crouched in the misty background, Sin, the fruitful mother of all this progeny of woe.

Ah! Bethesda, Bethesda, thy porches are the archives of unwritten tragedies! If the hieroglyphics inscribed by suffering on thy cold stone pavements could be deciphered, the translations age by age, would be but a repetition of sorrow's one prayer to pitying heaven:

> **Oh heaven! have compassion on us!**
> **Oh heaven! send a healer to us.**

It was a sad sight. Now, among the number gathered about that pool was a man who had an infirmity thirty-eight years. His infirmity was impotence—lack of power. His physical and his mental powers were prostrated, paralyzed. His affliction

was so great that it prevented him from availing himself of any chance of being cured in this pool, and he was tantalized by lying in sight of the cure, continually seeing cures performed on others, and never being able to reach it himself. Such a case attracted the attention of Jesus. He came to this man and propounded an important question: "Do you want to be healed? Are you in earnest? Do you really wish to be made whole?" The man explains the circumstances that seemed to militate against his having a desire to be made whole: "I have not continued in this condition thirty-eight years because I did not try to help myself. I would be cured if I could be, but I cannot get down there into that water in time. Somebody always gets ahead of me. There is nobody to put me into the pool. My lying here so long and suffering so long, does not argue that I do not wish to be healed." Now, here is the key of the passage. Without employing the curative powers of the water, without resorting to any medical application whatever, by a word of authority, Jesus commanded him to rise up: "Be healed and walk." Now, do not forget that it was by a simple command, an authoritative voice, that that cure was consummated.

The time was the sabbath. There were certain bigots and hypocrites who imagined that they were the conservators of religion, and the only authoritative interpreters and expounders of the obligations of the Fourth Commandment: "Remember the sabbath day to keep it holy." They preferred two charges against the Lord Jesus Christ. The first charge was that he had violated the sabbath in performing that cure on the sabbath day. He worked on the sabbath day, whereas the commandment said that there should be a cessation from work on that day. And the second count in the charge was that he had caused another to work on that day, in that he made this man take up his bed and walk. Now, that is the first controversy. It is a controversy with reference to the violation of the Fourth Commandment. Jesus defended himself: "My

Father worketh on the sabbath day. You misunderstand that commandment. It does not say, 'Do no work,' but that commandment says, 'Do no secular and selfish work.' It does not say, 'Do no work of mercy.' It does not say, 'Do no work of necessity.' And as a proof of it, God, who rested upon the day originally and thereby hallowed it, himself has worked ever since. True, he rested from the work of creation, but my Father worketh hitherto and I work." His defense was this: That they misunderstood the import of the commandment, and that what he did had this justification—that is was following the example of the Father himself. Now comes the second controversy. Instantly they prefer a new charge against him, growing out of the defense that he had made. The charge now is a violation of the First Commandment, in that he claimed God as his father, his own father, and thereby made himself equal with God, which was blasphemy.

The keynote grows out of his defense against this second charge—not the charge about the violation of the sabbath day, but the charge suggested by his defense—the charge that he made himself equal with God. His defense is this: "I admit the fact. I do make myself equal with God. There is no dispute about the fact. But I deny the criminality of it. I deny that it furnishes any basis for your accusation." And then he goes on to show why. He says, "As Son of man, in my humanity I do not do anything of myself. I do not put humanity up against God. As Son of man I never do anything unless I first see my Father do it. Then, if my Father doeth it, I do it. In the next place, everything that the Father doeth I see. He shows it to me." What infinite knowledge; what intimacy with the Father! Why does he show it? "He shows it to me because he loves me. Why else does he? He shows it to me in order that he may induce all men to honor me as they honor him, and therefore he does not himself execute judgment upon anybody. He hath committed all judgment to me. He hath conferred upon me all authority and all power. And whoever

hears my voice and believeth in me hath eternal life and shall not come unto condemnation, but is passed from death unto life." Thus he claims omniscience—that he sees everything that the Father does. He claims omnipotence—that he does everything that his Father does. He claims supreme authority —that he exercises all the judgment that is exercised upon this earth and in the courts of heaven and in the realms of woe. He claims that he does this because, like the Father, he hath life in himself—underived life, self-existence. Now, that brings us to the key verse: "Verily, verily, I say unto you, the hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Hence the theme of this passage is "The Voice and the Life."

Everyone that hears the voice of the Son of God, from the moment that he hears it, is alive forevermore; is exempt from the death penalty; is possessed of eternal life and shall not receive the sting of the second death and shall stand at the right hand of the Father, happy, saved forever!

THE EXEGESIS

The meaning of this passage is easily determined. We have only to compare this verse with a statement of the context. Let us place them side by side: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming [not "now is,"] in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here are two things set over against each other. One present, the other future. Two kinds of dead people: Those who are alive and yet dead, and those who are dead and in their tombs. The dead who are alive may now hear and live. The dead in their graves cannot hear until the resurrection. It follows that the

first is spiritual death and the second physical death. The dead soul may now hear and live; the dead body not now, but hereafter. As there are two deaths, there are two resurrections. Spiritual resurrection is now—resurrection of the body is not now. And the meaning is that the death in each case is broken by the voice. The voice gives life now to those "dead in trespasses and sins." "You hath he quickened." The voice raises the dead in the tombs at the second coming.

I have already called attention to this fact, that that impotent man was healed, not by the application of any medicine; that he was healed by a word of authority. He spoke and it was done. The thought that runs all through this passage, that indeed is the essence and marrow of it, is that the voice which confers life is a voice of command, is a voice of authority, is a divine voice, speaking from the standpoint of sovereignty and of omniscience and of power, and commanding life, and life coming in a moment, at the word. That is the thought of it. The dead shall hear his voice. The dead shall hear his voice when he says, "Live," and, hearing, shall live. I want to impress that idea of the voice being a voice of command, a voice of authority and of irresistible power.

Let me illustrate: John, in the apocalyptic vision, sees the Son of God, and I shall not stop to describe his hair, his voice, his girdle, his feet, or his manner. He is represented as opening his lips and a sword coming out of his mouth—a sword!

The word of God is quick and powerful, sharper than any two-edged sword. The command that issues from the lips of Jesus Christ is irresistible. No defensive armor can blunt the point of that sword. No ice can quench the fire that is in it. No covering can protect from it. It reaches into the joints and into the marrow, and it touches the most secret things that have been hidden even from the eyes of angels.

Let me illustrate again: Once there was chaos, and chaos was blackness—wave after wave of gloom intermingled with gloom. Suddenly a voice spoke, "Let there be light," and light

was. What means were employed? No means. Only the voice. He spake and it stood fast. It was the voice of authority. It was the voice of God. It was the voice of commandment, and nature obeyed her God. Read Psalm 28. A mountain is described in that psalm—a mountain covered with tall cedar trees—and then it says God spoke and the mountain trembled and the cedar trees snapped in twain and skipped like lambs, carried away, not on the breath of the wind, but on the voice of God.

Take but this case: Job had some ideas about salvation. God spoke to him and after asking how much knowledge he had, "Where were you when I laid the foundations of the world? What do you know about the heavenly bodies? What do you know about the giving of color, and the father of the rain, and in what womb the hoar frost and the ice are gendered? What do you know? Then what power have you? Can you feed the young lions when they lack? Can you drag out Leviathan with a hook? Can you pierce Behemoth with a spear when he churneth the deep and maketh it hoary?" Now comes the climax: "Have you a voice like God? If you think you have, rise up and speak; and speak to all the proud, and by your voice cast the proud down and bind their faces in secret. Then I will confess that your right hand can save you. But if you have no such knowledge; if your knowledge is not infinite; if your power is not infinite; if you cannot bind the sweet influences of the Pleiades or loose the bands of Orion; if you cannot abase the proud by a word, then do not attempt to say you save yourself."

Notice again: A man had one of his senses locked up—the sense of hearing. He had an ear, but it could not hear, and he came to Jesus. There he is, the deaf man. Jesus spoke one word, *Ephphatha*. What does it mean? "Be open." And the ear opened.

Occasionally now for the benefit of the gullible and the credulous some man will claim to have such vast powers as that

he shall put his hand upon the sick and they shall be made whole—for two dollars a visit! But the whole of it is a fraud.

Here is one who spoke to an ear whose power of hearing was destroyed, and to give hearing to that ear meant creative power, and he simply said, "Be open," and it was open.

Take another case: A centurion comes upon the recommendation of the Jews to Jesus. He says, "Lord, I have a servant very dear to me and he is very sick. He is at the point of death. But I am not worthy that you should come to my house. You just speak the word and my servant shall be healed. I understand this; I am a man of authority myself. I have soldiers under me and I say to this one, Do that, and he doeth it. And I say to another, Do this, and he doeth it. Now you have authority. You need not come. You need not go through any movements of incantation. Speak the word and my servant will be healed." Jesus says, "He is healed."

Take another case: In Capernaum was a nobleman. He had one child, just one, a little girl twelve years old and she died. His only child is dead, and he comes to Jesus, and Jesus follows him, comes into the house, pushes people aside that are weeping there and wailing, walks into the room of death, takes hold of that dead girl's hand, and he says, "*Talitha Cumi*—damsel, arise." And at the word of the Son of God, the dead girl rose up and was well.

Take another. He is approaching a city. There comes out a procession, a funeral procession. Following it is a broken-hearted widow. On the bier is her son—her only son. The bier approaches Jesus. He commands them to stop. They put it down. He looks into the cold, immobile, rigid face of death, and he speaks: "Young man, I say unto thee, arise." And at the voice of the Son of God he rises.

Take another. In Bethany was a household of three, but death came and claimed one of the three, and the sisters mourned for the brother that was gone. And he was buried four days; he had been buried, and decay and putridity had

come. Loathesomeness infested that charnel house, and the Son of God stands before that grave, and he says, "Take away that stone." And there is the presence, not of recent death, as in the case of that girl on whose cheek something of the flush of life yet lingered; not like the young man of Nain, who had not been buried. But here was hideous death. Here was death in all of its horror and loathesomeness. The worms are here. And into that decayed face the Son of God looked and spoke, "Lazarus, come forth!" And he rose up and came forth. He heard the voice of the Son of God, and he lived.

Take yet another, Ezekiel 37. There is a valley. That valley is full of bones—dead men's bones—dead longer than Lazarus—dead until all flesh is gone, and there is nothing there but just the dry, white bones. And the question arises, "Can these dry bones live?" And there comes a voice, "O breath, breathe on these slain." And at the voice they lived. That is why I said that the voice of this passage is the voice of authority. It is a voice of power. It is an irresistible voice. And whoever hears it is alive forevermore.

It is winter, and winter has shrouded the world in white and locked the flow of rivers and pulsation of lakes; stilled the tides which neither ebb nor flow, and there comes a voice, the voice of a sunbeam shining, the voice of a raindrop falling, the voice of a south wind blowing, and winter relaxes his hold. Cold winter is gone and the waters flow, and the juices rise, and the flowers bud and bloom, and fruit ripens and the earth is recreated. That represents the voice of God.

THE DOCTRINE

Now, what is the doctrine? The doctrine of this passage is that Jesus Christ is God Almighty manifest in the flesh—the self-existent, eternal, immutable, all-powerful God. That his word is authoritative; that his word conveys life; and that he speaks that word when, where, how, and to whom he wills. He is the sovereign.

If there are many lepers in Israel he may speak to Naaman, the Syrian, only, "Be thou clean." If there are many widows in Israel he may speak to the widow of Sarepta alone, "Be thou saved from famine." If there are a multitude lying impotent around this pool he may speak to this one only and say, "Rise up and walk." He is a sovereign. The election is his.

I can no more tell to whom he will speak than I can count the stars, or the leaves, or the grains of sand. Such knowledge is too wonderful for me. I know to whom I speak. I do not know to whom Jesus shall speak.

But I can tell the evidences from which we may conclude that he has spoken when he does speak, and that is the great point here. It is the ringing trumpet note of the Eternal God. How may we know that we hear him? Paul says in his letter to the Thessalonians, "This gospel came unto you, not in word only, but in power." In power! If, then, we hear the voice of Jesus, there will be energy in it. There will be vitality in it. There will be life in it. It will not be mere sound, but sound embodying life. And how is that power manifested? It is manifested in this, that if we hear him we feel that we are singled out from all the people around us. We feel that we are cut out from the crowd. We feel that his eye is on us. We feel that we stand before God in our individuality alone. If we hear his voice, it discovers our heart to us. It shows us what we are. And not only that, but if we hear his voice there is a revelation to us of the glory of God in the face of Jesus Christ. What says the Scripture? "If our gospel be hid it is hid to them that are lost in whom the god of this world hath blinded the eyes of them that believe not, but God, who commanded the light to shine out of darkness, hath shined into our hearts, revealing the glory of God in the face of Jesus Christ." Now look back to that first scripture, "Let there be light, and light was." God, who commanded the light to shine out of the darkness, hath shined into our hearts, into the chaos

and gloom and blackness of our hearts, and by that shining he has revealed to us his glory. Where? In the face of his incarnate Son, the Lord Jesus Christ.

Continuing his discourse, Jesus refers to John as a witness and he says that his witness was greater than that of John, because his works bear witness of him. He then asserts that they had never heard God's voice nor did they have his Word abiding in them; that they were destitute of the love of God; that they sought not the glory of God; that they were convicted by the law of Moses because it testified of him and they received not its testimony. This he said was the reason that they would not believe his words. The reader will note how tactfully our Lord here treats his relation to the Father in view of the growing hatred for him on the part of the authorities at Jerusalem (see note in Harmony, p. 41).

On his way back from Jerusalem to Galilee he and his disciples were passing through the fields of grain and the disciples, growing hungry, plucked the heads of grain and rubbed them in their hands, which they were allowed to do by the Mosaic law. But the Pharisees, in their additions to and expositions of the law, had so distorted its true meaning that they thought they had ground for another charge against him. But he replies by an appeal (1) to history, the case of David, (2) to the law, the work of the priests, (3) to the prophets, and (4) to his own authority over the sabbath. This fourth issue with the Pharisees is carried over into the next incident where he heals the man with a withered hand on the sabbath day. Here he replied with an appeal to their own acts of mercy to lower animals, showing the superior value of man and the greater reason for showing mercy to him. Here again they plot to kill him.

When Jesus perceived that they had plotted to kill him, he withdrew to the sea of Galilee and a great multitude followed him, insomuch that he had to take a boat and push away from the shore because of the press of the crowd. Many were press-

ing upon him because of their plagues, but he healed them all. This is cited as a fulfilment of Isaiah 42:1-4, which contains the following items of analysis: (1) The announcement of the servant of Jehovah, who was the Messiah; (2) his anointing and its purpose, i. e., to declare judgment to the Gentiles; (3) his character—lowly; (4) his tenderness with the feeble and wounded; (5) his name the hope of the Gentiles.

After the great events on the sea of Galilee our Lord stole away into the mountain and spent the whole night in prayer looking to the call and ordination of the twelve apostles. Then he chose the twelve and named them, apostles, whom both Mark and Luke here name. (For a comparison of the four lists of the twelve apostles see Broadus' Harmony, p. 244.)

QUESTIONS

1. How did our Lord test the faith of the two blind men whom he healed?
2. What was our Lord's request to them and why, and what was the result and why?
3. What was the result of his healing the dumb demoniac and what the culmination of the issue raised by the Pharisees?
4. What were the great events of our Lord's visit to Jerusalem to the Passover (John 5:1)?
5. What was the occasion of his great discourse while there?
6. Describe the scene at the pool of Bethesda.
7. What was the time of this incident and the issue precipitated with the Pharisees?
8. How did Jesus defend himself?
9. What was new charge growing out of this defense and what our Lord's defense against this charge?
10. How does Jesus here claim omniscience, omnipotence, and all authority?
11. What was the bearing of this upon the key verse (25) of this passage?
12. Give the exegesis of vv. 25-29.
13. What was the main thought running all through this passage? Illustrate by several examples.
14. What was the doctrine here expressed and how does the author illustrate it?
15. What were the evidences of the voice of the Son of God?
16. How does Jesus proceed to convict them of their gross sin and what the charges which he prefers against them?
17. Show how tactfully Jesus treated his relation to the Father and why.

18. State the case of the charge of violating the sabbath law in the cornfields and Jesus' defense.
19. How does he reply to the same charge in the incident of the man with a withered hand and what the result?
20. Describe the scene that followed this by the sea of Galilee.
21. What prophecy is here fulfilled and what was the analysis of it?
22. What the occasion here of all-night prayer by our Lord?
23. What the order of names in the four lists of the twelve apostles, as given by Mark, Luke, and Acts?

XXVIII

OUR LORD'S GREAT MINISTRY IN GALILEE

Part III

THE SERMON ON THE MOUNT

Harmony pages 45-52 and Matthew 5:1 to 7:29; Luke 6:17-49.

The historians of the Sermon on the Mount are Matthew and Luke, mainly Matthew. The scene of that sermon was a level place upon the mountains of the northwestern shore of the sea of Galilee. The audience consisted of the twelve disciples whom he had just appointed and of a large number of other disciples who had been instructed somewhat in the principles of his kingdom, and of a vast multitude of people from Judea and Samaria and Phoenicia. It was an immense audience. Luke says, "The company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon." It was such an audience as one could not put in a house—any kind of a house. And it is a noticeable fact that whenever a great reformation commences—I mean a movement that has life and fire in it—then the reformers take to field preaching. They quit the houses; they go into the streets or fields or out in the open somewhere, for only such places as have the skies for a ceiling and the horizon for a boundary can hold the crowds of people that will always gather when a deep and fiery movement of the Christian religion is in progress. So with this audience of Jesus.

The occasion of the Sermon on the Mount was this: He had just selected twelve men, commencing the organization of his movement. These twelve men were to share with him the burden of responsibility and labor, and it was quite important that they should be thoroughly instructed in the first principles of the kingdom which he announced. It was equally necessary that the larger body of his disciples should understand those fundamental principles, and that the miscellaneous and ever-shifting crowd, drawn together by their expectations of a king, and looking to the establishment of an earthly monarchy which would overturn Roman supremacy and give to Judea the sovereignty of the universe—that this mixed rabble should have their misconceptions concerning the nature of the kingdom of Jesus Christ removed, and forever.

The setting or background of the sermon must never be overlooked. The multitudes, incited mainly by desires of relief from physical, temporal, and external woes—even the better informed and more spiritually minded but dimly recognizing the greater spiritual needs—these constituted the occasion of the Sermon on the Mount.

The design of it has been partly suggested by the occasion, but we need to erect just here a pillar of caution. The design has a negative as well as a positive aspect. First, then, negatively: It was not intended to be, as some have supposed and claimed, an epitome of doctrine and morals, neither of the one nor of the other. It falls very short of being a full synopsis of the doctrines of Jesus Christ. There is not a word in it directly of regeneration. There is nothing in it concerning the doctrine of the vicarious atonement and justification by faith, so elaborately set forth by the Saviour himself and his apostles. So there are some departments of morals not here inculcated. Hence, one makes a very great mistake when he counts the Sermon on the Mount as a complete standard of life. We hear people say sometimes: "If I live by the Sermon on the

Mount that will do." I say that this sermon is not all of the standard.

Positively, then, what was the design of it? The design of it was introductory—an opening or rudimental discourse setting forth the foundation principles of the messianic kingdom, showing that these principles are internal, spiritual, practical and not external, ritualistic, theoretic; setting forth first the characteristics, privileges, and happiness of the messianic subjects in the Beatitudes. Showing next the importance, influence and responsibility of the messianic subjects, comparing them to the light of the world and the salt of the earth. Then follows a discussion of the relations of the messianic kingdom. Relations to what? Relations to the Jewish law, whether ceremonial, civil or moral; to the prophets; to rabbinical traditions; to the world; to practical life, and to destiny. Such was the design of the Sermon on the Mount, intending afterward, as in fact he did, to unfold, to develop other doctrines related to these, and letting his whole life's teaching present the fulness of his doctrine and of his morality.

So the Sermon on the Mount is not a disconcerted jumble of fine sayings, but exhibits remarkable unity as a discourse, as will be observed when I briefly state the outline and analysis of it. Indeed, I much question if any speech has ever been delivered more remarkable for unity than the Sermon on the Mount.

Next, the matter of this sermon is every bit every-day matter, but while every-day matter, it is as deep and as important as human life and destiny. One makes a great mistake in supposing that great teaching touches only the strange, exceptional, and startling. The best and sublimest teaching upon the earth concerns the every-day life, and such is the matter of this sermon.

The following adjectives will convey a description of the style:

It is simple, familiar, direct, sententious, paradoxical, startling, illustrative, conversational, practical, and authoritative.

It is a simple talk. I mean that every one in that audience could understand it. There was no attempt at big words; the language of the common people, as they spoke it and as they understood it, was used by our Saviour. It was familiar in that it was as homely in its phrases as if he were sitting by the fireside or out on the housetop in the cool of the evening or on the curbing of the street and talking with the passing people. It was not an oration, for there is an utter absence of declamatory, theoretical elocution, and rhetoric, as there must be in all great teachers. I mean to say that there is not an indication of a single strained mental effort after rounded phraseology, euphonious diction, rhetorical effect, dramatic gesticulation. It is direct. I mean to say that it does not intend to reach things by cannoning, hitting here and intending by glancing shot to strike out yonder. He moves right straight forward to the accomplishment of his object.

The style is paradoxical. A paradox is something which seems to be contradictory and is not contradictory, as, for instance, "happy are the unhappy"—that is, "Blessed are they that mourn." That is a paradox, but there is nothing contradictory about it. There is a comparison between present unhappiness and future happiness. As Luke keeps bringing it out, "Blessed are ye that hunger now, for ye shall be filled hereafter." "Woe unto you that are rich now, for ye shall be poor hereafter." Yes, it is intensely paradoxical. It is illustrative. The illustrations do not have to be explained, as some men's illustrations. They illustrate. They preach a sermon by themselves—that is, they carry in their familiar imagery their own application. He selects objects that are perfectly well known to the people and so thoroughly familiar that when used as an illustration there can be no misconception as to the meaning. Sometimes he illustrates by a hen and chickens, sometimes by a lily, other times by rocks and thorns and

sheep and birds. It is conversational in its style, and unquestionably the greatest preachers are preachers who adopt the easy, off-hand, conversational style, like Dr. Broadus. But the distinguishing characteristic in style is that which most impressed his audience, because of its intrinsic power and of its marked dissimilarity to the methods of their ordinary religious teachers. He taught as one having authority, and not as the scribes and Pharisees. The style then was authoritative. Just look at the difference. A rabbi would get up before the people and with his eyes cast down would begin to say, "Rabbi Ben Israel says in the Talmud that Rabbi Joseph said that Rabbi Amos said that maybe such is the interpretation of the passage, but Rabbi Issachar quotes Rabbi Ephraim as saying that Rabbi Eleazer thought it might mean a different thing." It was all indeterminate, uncertain; it did not taks any positive shape. The pupil was perplexed by a balancing of conflicting probabilities. One leader doubtfully said, "Lo, here," while another distrustfully said, "Maybe, yonder." But Jesus spoke with authority—authority vested in himself. He leaned on no human buttresses—did not attempt to defend his doctrine, nor to vindicate it. He spoke as God speaks, and without stopping to give an explanation of his manner—and so ought men always to speak who speak for God. Let him speak as the oracles of God. Now as to the rank of this Sermon. Daniel Webster says that no mere man could have produced the Sermon on the Mount.

Old age and wisdom bow before the simplicity and sublimity of this incomparable teaching. Little children sweetly imbibe its spirit as if it were milk, and aged saints draw from it the strong meat which supplies their sinews of strength. Babes in Christ by it take their first step in the practical walk of Christian life, while the men or women in Christ Jesus by it soar on eagles' wings into the anticipations of the heavenly world. It is peerless, matchless, divine.

To show the unity of the Sermon on the Mount, I will give

an outline of it that consists of only three great heads. First, the characteristics, privileges, and happiness of the messianic subjects as set forth in the beatitudes. Second, the importance, influence, and responsibility of the messianic subjects, as set forth in the images of salt and light. And third, the relations of the messianic kingdom or doctrines—that is, its relations to the Jewish law, whether ceremonial, civil or moral; its relations to the rabbinical traditions; its relations to the prophecies; its relations to the outside world in its spirit and maxims and chief good; its relations to human destiny, closing with "Whosoever heareth these sayings of mine, and doeth them," he shall be like the man who built his house upon a rock, and when the floods came and the storms hurled, that house stood, for it was founded upon a rock. All through it, in all of its great divisions and subdivisions, is brought out in clearest light that the principles of the Christian religion are internal, spiritual and practical. It is not, "Do this that you may be seen of men." It is not to wash the outside of the cup or platter. It is not a painted sepulcher, holding inside rottenness and dead men's bones. It consists not in meat and drink, not in observances of days and months and seasons. It has not ten thousand ordinances that touch our dress and our manner. Oh, the mass of stuff that has been imposed upon the Christian religion which, in its foundation principles, was all spiritual and not ritualistic. All through it is practical. I mean to say, as opposed to theoretic or speculative. There is not a single part of it that is presented to the curious human mind as something calculated to entertain an idle person—not a thing. The whole of it is designed to be not abstract, but concrete—to be incarnated, to be embodied—practical, all of it.

Having presented that outline of this Sermon, I want to illustrate it by considering briefly the first two divisions. First, the characteristics, privileges, and happiness of the messianic subjects, as set forth in what are called the beatitudes, com-

mencing with a few general remarks. There are ten of these characteristics, with ten corresponding privileges or ten alternative woes. Every one of the privileges is based on character, and every one of the particular measures of happiness is based on a privilege, showing the relation between character and happiness—a fixed relation, an indissoluble bond. If a man possess the kingdom of God; if a man is allowed to see God and live with him; if a man receives a reward from God at the last great day, these privileges are the springs of his happiness, but every privilege is predicated upon character in the man, upon the inside state of the man's soul. As Burns expresses it:

> It is no' in titles, nor in rank;
> It is no' in wealth like London bank,
> To purchase peace and rest;
> If happiness have not her seat
> And center in the breast
> We may be wiser or rich or great
> But never can be blest.

This sermon explains why Paul, covered with wounds and in prison, at midnight, and with death awaiting him in the morning, could sing praises to God. It explains how it is, as recorded in Hebrews 11, that the ancient martyrs took joyfully the spoiling of their goods, and who, while flames wrapped them about, shouted, "Hallelujah to God"; who leaped for joy that they were counted worthy to suffer for Christ's sake. The Beatitudes express the only great philosophy as contrasted with Epicureanism and Stoicism. The Epicurean taught: "You have appetites; if you would be happy, gratify them. Eat, drink, and be merry." The Stoic said, "You have appetites; if you would be happy, extirpate them—dig them up by the roots." This sermon says, "You have appetites; if you would be happy, regulate them. Neither gratify them immoderately nor suppress them, but divert them from improper channels and fix them upon worthy objects. You want to be rich; that is right, only what kind of riches? You want to live? Yes, but

when—now or hereafter? You want great substance? That is all right, but what kind—evanescent or that which endures? You would treasure up—yes, but where? Where neither moth nor rust corrupt, nor thieves dig through and steal."

It will be observed that these Beatitudes are all double. I mean that they have a probable sense and an absolute sense. Take this one. Luke says, "Blessed are ye poor." Matthew says, "Blessed are the poor in spirit." The probable sense is always this, that comparing the two estates of poverty and riches, it is more probable that a poor man will get to heaven than that a rich man will. I mean to say that it is hard for a rich man to enter into the kingdom of heaven. If one's rent roll is $100,000 a year, then one's chances of heaven are very slim, but that is not the absolute sense. The absolute sense is, "Blessed are the poor in spirit.". Again, "Blessed are they that mourn." The probable sense is that it is a rule better to go to the house of mourning than to the house of feasting; that as a rule afflicted people are more apt to seek the kingdom of heaven than people who are not afflicted, but its meaning in its absolute sense is not merely to be a mourner, but to mourn in spirit for spiritual things.

We next note, generally, that each Beatitude has a corresponding woe, either expressed or implied. Luke mentions four of them. For instance, when he says, "Blessed are ye poor, for yours is the kingdom of heaven," he then adds the alternative, "But woe unto you rich, for you have had your consolation." So with all the others, the corresponding woe is either expressed or implied.

After these general references to all the Beatitudes, let us examine somewhat particularly the first two. Take the first, "Blessed are the poor in spirit for their's is the kingdom of heaven." What does that mean? I believe in close analysis and clear definition. Now here is the way I would read that: "Happy is the man who in his inner, higher nature [that is, in his spirit] consciously feels his poverty or need of spiritual

good from God." There is poverty—yes, but it is that poverty in spirit which we consciously feel and not that which we have but do not know that we have it. Compare two scriptures for proof:

Isaiah 66:2 "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Revelation 3:17 "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind and naked."

Evidently the blessing is promised, not to the poverty, but to the sense of the poverty—the consciousness of the need. It is quite important to observe this distinction. Now in the case of these Laodiceans there was actual poverty in the sphere of the spirit, but there was no recognition of the poverty. On the contrary, they thought themselves to be rich and that they needed nothing.

The two states of mind are clearly represented in the parable of the Pharisee and the publican who went up into the Temple to pray. The Pharisee had spirit need enough, but he had no consciousness of that need. The publican had the same need and he deeply felt it. He smote his heart and said, "God be merciful to me the sinner." Blessed are the poor in spirit. The prodigal son illustrates both phases of the subject. When he left his father's house, however much he might have in external things (for he was richly endowed), in his inner nature, in his spirit, he was actually poor, but he did not know it. He thought he was rich and great, and was correspondingly proud, but there came a time when he began to be in want; when the need of his soul broke in upon his mind; when he said, "I have sinned; I will arise and go to my father and say to him, Father, I am not worthy to be called thy son. Let me be a servant. I have sinned." Blessed are the poor in spirit. That means, happy is the man who in the sphere of the spirit (or inner or higher nature) feels his need of good

from God—no less, no more. "I need thee every hour, most gracious Lord." Oh, how sweet that hymn is! Poor in spirit. Oh, I have so few spiritual goods. I need patience, I need strength, I need clearer views of heaven, I need more of the spirit of my Master. Poor, yea, blessed are the poor in spirit.

But do not forget the contrast in the now and the hereafter. What do you need, O Dives, at the banquet? "Not a thing in the world. I have a million dollars; have the finest table in the country; every time I walk out on the streets people fawn upon me and say, 'There goes a millionaire. Look at him!' Why, I do not need a thing in the world. You never did see such eating as I have on my table; I am rich." Rich, purse proud, feeding upon external things and starving the soul. That is the *now*. But let me show him in the *hereafter*. We will have to look a long way down into the depths of hell. Did he take any money with him? Not a cent. Is he thirsty? Hear him: "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my parched tongue; for I am tormented in this flame" (Luke 16:24). See that chasm that separates him from God. Mark his apprehension that his brethren will come where he is. Mark the play of his memory. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and you are tormented" (Luke 16:25).

Oh, sublime Teacher, thou Teacher of the relation of time and eternity! "Blessed are they that mourn." I would rather go to the house of mourning than to the house of laughing. But it refers to the sphere of the spirit. Do we mourn on account of sin? Do we mourn on account of our lack of conformity to the image of Jesus Christ? Do we mourn because of the low state of piety in the land? Like Jeremiah, is the cause of our grief the fact that the health of the daughter of God's people is not recovered? "Blessed are they that mourn."

Oh, you mourners in Zion, I say to you, you shall be comforted, and when your ashes are turned to beauty and your heaviness to the garments of praise, and your anguish to the thrilling joys of heaven, then will your consolation be deep and high and broad, with an "immeasurable" attached to every one of the adjectives.

How sweet the song of Tom Moore:

> Come, ye disconsolate, where'er ye languish;
> Come to the mercy seat, fervently kneel;
> Here bring your wounded hearts, here tell your anguish,
> Earth has no sorrow that heaven cannot heal.

"Blessed are they that mourn." Oh, mourners, hear the blessed Saviour: "The Spirit of the Lord is upon me, because he hath anoïnted me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19). We reach the fulness of the promise in heaven, for there are no tears in heaven, nor sorrow, nor crying, nor pain, nor death. Hear the precise words of our Lord: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).

Blessed are the poor in spirit. Blessed are those that mourn on account of sin. Blessed are the meek. Blessed are those that hunger and thirst after righteousness—personal, practical righteousness, mark you, and not imputed righteousness. It means absolute, sinless perfection. Such will come after awhile. Blessed are the pure in heart; that means the fulness of sanctification, in absolute deliverance from the corruption that is in the world through lust. It, too, will come after a while. It is not all attainable now. But we may move toward it and we will be filled; we will ultimately see God.

All these Beatitudes have a special meaning and each one very sweet.

Let us now consider somewhat the importance and influence and responsibility of the people who are poor in spirit and mourn, and are meek, and who hunger and thirst after righteousness, and who are merciful, and who are peacemakers, and who are persecuted for righteousness' sake. What is their importance? What their influence? What their responsibility? Jesus, in just one verse, answers all of these questions: "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). The importance or value of Messiah's subjects is determined by the emphasis on the pronoun "ye." The verb ending would in ordinary cases determine the pronoun nominative, so it would not have to be expressed. But if, in the Greek, one desires to throw emphasis on the pronoun, it must be expressed. The Greek verb *este* by itself means "ye are," that is, without emphasis. But to have it "YE are," capitalizing and emphasizing the pronoun, it must be written *humeis este*. How then can I give the emphasis, the deep stress our Saviour placed on that pronoun? YE—YE—YE are the salt of the earth and the light of the world. Thus we see that he meant to deny such importance and influence and responsibility to anything else or to anybody else.

First, there is a contrast when he says "ye." The emphasis is on the "ye." *Ye* are the light of the world. *Ye* are the salt of the earth. It is as if he had said, "If this world is preserved from moral corruption, if this world is wrested from the realms of darkness and bathed in light, *ye* will have to do it. Ye are the important ones." O think of it, you mourners, you poor in spirit, you merciful ones, you that hunger and thirst after righteousness, you are more important in the sight of God and ten thousand times more valuable than all the rich, ungodly men that ever trod the face of the earth. I say

unto you that not the philosophers (lightning bugs trying to outshine the sun), not the police, shall keep the world from corrupting and rotting; not the public school, as the politicians would have you believe. No, you can have good public schools right over the mouth of the pit. But ye are the light of the world; those whose characteristics are internal, spiritual, practical; followers of the Lord Jesus Christ. I say if the whole earth is not cracked open today it is because of you. If the cloud does not burst and the bolt fall to smite it with universal flame, it is solely because of that "ye." Ye poor in spirit; ye Christians that are scattered about on the face of the earth —ye and ye alone. Ah, me, if you were taken off the earth it would rot and stink until heaven would be compelled to burn it. I would like to know whenever philosophy or secular education or commerce or riches or secular science ever kept a community from morally rotting.

I say today, in the name of the Lord Jesus Christ, that but for the humble, God-fearing men and women in any state, in any county, in any town, it would rot. They are the salt of the earth and the light of the world.

As the value and importance of God's people are determined by the emphatic "Ye," so the character of their influence is determined by the figures "salt and light." Salt preserves—keeps pure. Light dispels darkness. Heat expels cold.

The salt of the sea is the shore's barrier against universal disease and death.

Without the light and its accompanying heat there could be no life. No plant would germinate. Darkness that could be felt would shroud the earth. More than Arctic cold would ensue. All liquids would solidify and petrify. The rivers—earth's arteries—would stiffen into blocks of ice. The veins of blood would become like steel wire, harder than man's bones. What, therefore, salt and light are to the natural world, even that are Christians to the spiritual world. And as the emphatic "ye" expresses who are earth's important ones, and

as the "salt and light" express the kind and character of their value, so their responsibility is expressed by "putting the candle on the candlestick." "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:15-16). Mark the emphasis on the "so." It is commonly misunderstood. As the candle once lighted must be put on the candlestick in order to be sufficiently visible, even so when God shines into the heart the conversion must be so positioned as to be visible. It is to position and consequent visibility that "even so" refers.

I say that our responsibility is all involved in putting the candle in the right place. God himself does the lighting. Our part is not to so misplace the light as to hide it. It therefore becomes a supreme question: How do you put it on the candlestick?

First then let the divine oracles speak. Hear the Word of God:

"I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation" (Psalm 40:10). "Come and hear all ye that fear God, and I will declare what he hath done for my soul" (Psalm 66:16). "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10: 32-33). "The seven stars are the angels of the seven churches: and the seven candlesticks that thou sawest are the seven churches" (Rev. 1:20).

What then do these scriptures mean? That we must not hide God's righteousness in our hearts. That we must tell it. Let God's people hear our Christian experience. Let the whole

world know just where we stand. Unite with the church. On every issue between righteousness and unrighteousness, between light and darkness, between Christ and Belial, take an unmistakable position on the Lord's side. Do not try to be a secret partner of Jesus Christ, a Nicodemus who comes to see him by night. Come out and take a stand. Let the world know your alignment. Put the candle on the candlestick and let the marksman of hell try to snuff it out. To put it on the candlestick is unquestionably to join the church. Where do we get that? Why, in the book of Revelation Jesus moves among the candlesticks, and what are the candlesticks? They are the churches. The seven candlesticks are the seven churches. Why put the light there? Because the Lord Jesus Christ has made the church the pillar and ground of the truth. That is his institution. Man can organize something, but Jesus organized the church. That is an institution which has the promise of this life and that which is to come. Yea, she it is that looketh forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners.

Oh, but one says that means the invisible church. How on earth, if it is invisible, is it putting a candle on a candlestick? An invisible candlestick? He is not referring to invisibility. A city that is set on a hill cannot be hid. God lighted the light and it is eternal, but God says make it conspicuous, visible. Put it on the candlestick that everybody can see it shine. Unquestionably. Well, if it gets in the church, it shines. How? It will help the church publish the principles of the messianic kingdom. It will be in the church and shine, and the waves of light radiating from the church will go out into the darkened heathen land upon wings of every sermon and prayer and song. It will help advertise the truth of Jesus.

In every sermon preached and prayer offered and song sung, let it be as if upon a ladder of promises, it had gone up to the ceiling of the skies and placarded their whole scope with the promises of eternal life.

That is the way we shine. We shine in our mission work. We shine in our example at home, in the school.

And now let me say, if our religion is worth a snap of the finger, let us take it into politics. Do not misunderstand me; I do not mean to have a religious political party, separate from every other, but I do mean, that whatever religion we have, we should let it be as potent in determining a political question as any other question. Let me give a sublime illustration: William E. Gladstone was England's prime minister. To be prime minister of England means a vast deal more than to be president of the United States, for under the present British constitution the prime minister is the sovereign—the government of England. The queen has nothing more to do with it than I have, but the prime minister of England is the lord of England and her empire. The British cabinet is not like the cabinet that we have over here in our country—merely advisers. Now he was prime minister of England, and had attained his premiership by combining the liberal element of the political party in England and Scotland with the Irish element. The Irish element was led by Charles Stewart Parnell. Parnell was the king and chief of the Irish contingent, and he and Gladstone stood like two brothers, working together for the accomplishment of good for the whole empire. Right in the midst of their great victory an awful thing developed. A divorce suit was instituted against Mrs. O'Shea by her husband and making Parnell co-respondent, and the fact brought out a moral depravity of heart in the case of Parnell—oh, such a sickening state of facts that Gladstone said: "If it costs me the prime minister's place I will not stand by the side of Charles Stewart Parnell. I will let the political party go; I am a Christian; I love God. I love God more than I love a political party. I will not give this man the hand of fellowship. Ireland must select another leader." Parnell refused to yield leadership. It divided the Irish vote and lost Gladstone's working majority in Parliament. He

had to resign, and he is the only man I know that actually preferred to be right than to be prime minister.

The time sometimes comes when instead of showing we are Christians by being willing to shake hands with everybody, we must show our Christianity by refusing to take a bad man's hand, even though he poses as a Christian.

It may be that we cannot reach him by church discipline. It becomes necessary that he may be made to feel the force of a righteous public opinion. I repeat it that there are degrees to which a church member may go in slandering his brethren, in breeding strife, in opposing or clogging the wheels of Christian progress, when to give him Christian recognition is a sin. Such a man becomes a curse instead of a blessing.

What, though a man be a Baptist, and what though some church retain him in fellowship, yet he may so go astray in doctrine that this scripture applies: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds" (2 John 10-11). "Others note and have no company with them that they may be ashamed" (2 Thess. 3:14). Paul thus urgently entreats and exhorts the Romans: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18). He also thus enjoins the Corinthians: "I wrote to you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one

no, not to eat" (1 Cor. 5:9-11). He also urges Timothy "to turn away from" another class (2 Tim. 3:5).

Indeed, there are men so adroit in the use of the forms and technicalities of the law they can, so far as human courts extend, violate with impunity the spirit of the whole moral law. Such men are to be shunned, avoided, turned from. Let no good man receive them as friends. They are incorrigible. And particularly is this true of a fomenter and breeder of strife among brethren, or one who, like Satan, is a slanderer of his brethren. If he is a man that is called a brother, if he claims to be a Christian, and does certain things, turn from him and let the whole world know that you do not claim fellowship with him. Says the apostle, "Avoid him." If he can make us come up and stand beside him, so that he can say, "We two," and all the time proceed in infamy, all the time reap immoral rottenness, that is all he wants. He will spread the mantle of our Christianity over his vileness.

Aaron Burr, for political reasons and from very slight causes, none such as are regarded sufficiently weighty to justify a challenge, forced a duel on Alexander Hamilton, although he knew Hamilton would never fire a shot at him, and he murdered Hamilton. Now, it was a sign that the United States was not absolutely rotting when the public sentiment spoke out as to the crime of duelling, when Burr, though he had been a leading spirit in one of the great political parties of this Union, was not socially recognized. Good people by whom he would sit down would get up and move away somewhere else.

Should we take the hand of a Benedict Arnold or Judas Iscariot? To a certain extent the public denunciation that thundered over the head of Breckenridge of Kentucky was very godlike; but, I confess, when he stood up, and without extenuation, without denying the facts, but openly confessing them—confessing his sin and asking forgiveness—I confess then there ought to have been more mercy shown him.

If the principles of the Christian religion are not carried into society, if they are not carried into business, if they are not carried into politics, if we do not let the light shine, then the salt has lost the savour and the light is put under a bushel. We are the light of the world and the salt of the earth, says the great Teacher.

My own conclusions are never child's play. They are always reached after profound investigation of a subject.

I would rather stand up by the side of half a dozen who were occupying the platform of that Sermon on the Mount than to be one of a million on the opposing side.

Oh, put the light on the candlestick!

The third division of this Sermon consists of several items, some of which need to be elaborated somewhat, others having been sufficiently discussed in preceding chapters. The first point under this division is the relation of the messianic teaching to the law and the current teaching. It is a fulfilment, i. e., a filling out, of the law and not destructive of the law. It is also a correction of the current teaching of our Lord's time on many points respecting the law. The second item of this division is murder in its germ, which is anger. This is discussed by our Lord in Matthew 5:21-26. The third item is adultery in its germ, 5:27-31. The fourth item is unlawful divorce, 5:32. The fifth item is swearing, 5:33-37. The sixth item is the law of *lex talionis,* or the law of revenge, 5:38-42. The seventh item is the relation of the children of the kingdom to their enemies, expressed in one word—love. Then follows a prohibition of ostentatious works: alms-giving, prayer and fasting, and the inculcation of singlehearted devotion to God in laying up treasures in heaven and in leaving off vain anxieties. The question under discussion by our Saviour was this: He saw men bowed down with anxieties on the bread and meat question, the duty of providing for their families. "O, what shall we eat, and what shall we drink and wherewithal shall we be clothed?" He saw them trying to settle that question

—and a good question it is to settle. What was the matter then? They were settling it at the wrong time and place. They were trying to settle a subordinate relation in advance of the settlement of a higher and paramount relation. What does he say? Does he say that the food is not good, that clothing is not good, that providing for the family is not good? On the contrary, this very passage offers these things: "All these things shall be added unto you." God knows we are hungry and should be fed. He knows we need clothing and shelter. The Lord knows that provision should be made against a famine. All our wants are known unto him, and not against them does this text speak, but for them. But this—let us settle this question, the biggest thing first, the fundamental thing, the vital thing. What is it? "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." That prepares one to live now, here in this world; that prepares one for death, for both worlds. "Godliness hath the promise of the life that now is and of the life to come." Let us look yet more carefully at this passage. What is meant here by the kingdom of God, or the kingdom of heaven? It means what it means in the third chapter of Matthew, where John the Baptist said, "Repent ye for the kingdom of heaven is at hand"; it means the reign or government of God through Jesus Christ in the heart and life here on the earth. That is to say, in preparing to live, I must seek first an entrance into that kingdom and a title to its privileges and its joys, and when my relations to that kingdom are settled, which are my relations to God, then these other things in the order of their importance require due attention. Well, let us put it in yet other words in order to get the thought still more clearly. What do we mean by seeking first the kingdom of heaven? Seeking; that means any effort upon our part during the time which God has appointed for that purpose, to obtain reconciliation with him; that means any effort on our part toward regeneration, any effort that we may

put forth to become a child of God, a subject of Jesus Christ. That is seeking the kingdom of heaven. What is meant by righteousness? "Seek ye first the kingdom of God and his righteousness." Evidently from the connection the reference here is not to the imputed righteousness of Christ; that is abundantly set forth in other scriptures, and that, too, is obtained in entering into the kingdom of heaven. That belongs to the initial process and is involved in regeneration. The righteousness here referred to is the personal righteousness of the subject of the kingdom, practical holiness, practical obedience to God's command.

Now mark the order. Suppose I try to be righteous and sanctified before I am converted, surely I will fall—I must seek God first. "I will cultivate morality. I will pay my debts. I will tell the truth. I will be good." How good without being reconciled to God, how good without regeneration, how good without the motive of love of God in the heart? The thing can't be done. Next, what is meant then by "shall be added to you?" It means this, that God's care in providing for the temporal necessities of his people in this life is just as efficient as his care for the salvation of their souls.

I say that if we will first settle our relation to God by becoming a Christian, and then from the basis of regeneration, the indwelling of the Holy Spirit, being now saved, we follow on into good works and into holy living, then the Bible promise is that all these other things shall be added.

Let me now show what the Bible says about this life, and how these things shall be added. Let us take a passage from Psalm 37; it has never been falsified; it holds true in every age of the world: "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." What is the anxiety here? "I was afraid I would not have a place among men in the land. I was afraid I would not have provision." "Trust in the Lord and do good and verily thou shalt be fed." "Seek ye first the kingdom of God and his right-

eousness and all these things shall be added unto you." Again: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Again: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light and thy judgment as the noonday," the very righteousness of this passage. "Rest in the Lord and wait patiently for him." Yet again: "The steps of a good man are ordered by the Lord and he delighteth in his way. Though he fall he shall not be utterly cast down." "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away and lo, he was not. But mark the perfect man, consider the upright—the end of that man is peace." Peace here, peace at the end. "O, that I might die the death of the righteous and that my last end might be like his." That same psalm says, "I have been young and now am old, and yet never have I seen the righteous forsaken nor his seed begging bread." Take this one: "The Lord God is a sun and a shield. No good thing will he withhold from them that walk uprightly." Take this scripture: "All things work together for good to them that love God; to them that are the called according to his purpose."

And it means all things above, here, below, night, day, moon, stars, breezes, storms, calms, afflictions, and bright days of prosperity, enemies—EVERYTHING. Even hell shall work for our good if we love God.

For example and by way of illustration, consider the things that to an outsider seem to be the hardest things on this earth to do, nor can he understand how a Christian does them. First, giving money. I have had men to look at me as if I were crazy and they seemed to be sorry for me that I should feel constrained to give so liberally to the cause of Christ. They don't know anything about it. Take giving then as an illustration and let me show that if first we have given ourselves to God (mark that, for we do not give money to obtain

salvation, but if first we have entered the kingdom of God,) and, moved with a love of God, we freely give, then for us God brightens earth and the grave and heaven. How is that? Does it help in this life? Our Saviour said, "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over." That is in this life; that is here.

I do say it, and the Lord beareth me witness that I lie not, that for the protection of my family in the matter of support I have never had one single anxiety since the day that my wife and I, without a dollar in the world, covenanted with God and settled the question of our financial relation to him, and I never more expect to have any. I say that it is the truth that not one wave of anxiety or trouble as to how I am to be fed and clothed, has ever rolled over my mind since that eventful day twenty-seven years ago, I determined to settle that question, and it was settled from top to bottom.

Well, now, suppose the question was asked me: "Has God taken care of you? Has he been good to you? Has he kept you? Has he clothed you? Has he kept you out of debt? Has he enabled you not only to have, but to have in order to give?" Why, I would have to say, "Lord, it has been good measure; it has been pressed down; it has been shaken together, and it runs over all the time in this life." And never on the earth was anything truer than that.

Now let us take the life to come on this question. Listen to the Saviour: "Whosoever shall give a cup of cold water to a disciple in the name of a disciple, shall receive a disciple's reward." Hear him again when he says, "Make to yourselves friends of the mammon of unrighteousness that when it shall fail they [the friends that you have made by it] shall receive you into everlasting habitations." Listen again, and I want to show that such is the life to come. The charge of Paul, the charge to rich men: "Charge them that are rich in this world that they be not high minded nor trust to uncertain riches, but in the living God who giveth us all things to enjoy. Charge

them that they do good; that they be rich in good works; that they be ready to distribute and willing to contribute, laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life."

I take one other scripture only. I will take it from a scene that ought to touch every heart. It is from the judgment day. Graves have opened, death and hell have given up their dead and all nations are standing before God, and I see them separate right and left, and I hear the words of the Lord: "Come ye blessed of my Father; enter into the kingdom of heaven prepared for you from the foundation of the world, for I was sick and ye visited me. I was hungry and ye fed me. I was naked and ye clothed me." Lord, when? When did we do this? "Inasmuch as you did it unto the least of my disciples you did it unto me." Here, then, is giving—the giving of a converted, of a saved man, brightening the hearthstone of every one who thus lives, and bringing blessings on a dark, lonely traveler on the mountain's height; brightening the shadows of death and the realms beyond; brightening the home that is on high.

Our Saviour follows this with several other items of interest, such as the prohibition of censorious judgments, the privilege of a messianic subject to come to God as a child comes to an earthly parent, the exhortation to enter the straight gate, the unchangeable law that the tree is known by its fruits, and last, the principle that discipleship is manifested, not by profession but by obedience.

There are several items here that need to be emphasized, but they are brought out in the interpretation of other passages. Therefore I will only mention them, citing where may be found my discussion on these subjects. First, the question of offending members, here raised in Matthew 5:29-31, is discussed in connection with Mark 9:47 in this volume. Second, the divorce question, here raised in Matthew 5:32, is discussed in connection with Matthew 19:1-12 in *The Four Gospels*,

Part II of "The Interpretation." Third, the question of oaths here raised in Matthew 5:33-37, is discussed in *Exodus-Leviticus* of "The Interpretation." Fourth, the comment of our Lord on the model prayer relative to forgiveness, is discussed in connection with the subject of repentance, in chapter XV of this volume. Fifth, the question of the "few saved" of Matthew 8:13-14, is duscussed in connection with Luke 13:23, in Part II of *The Four Gospels.*

This Sermon on the Mount closes with a vivid description of the two builders, showing the beauty and permanency of a life founded upon the teachings of our Lord and the awful crash of life structure built on any other foundation than Christ, the Rock of Ages. One is here reminded of the modern song, "On Christ the Solid Rock," which, like this passage, shows the necessity of building on the rock, as 1 Corinthians 3:10-15 shows the necessity of the right sort of material to be placed in the building on the rock. "All other ground is sinking sand"; all combustible material will be consumed. But whatever the material, if on the sand, it must fall and "great will be the fall thereof."

QUESTIONS

1. Who were the historians of the Sermon on the Mount?
2. What was the scene of this sermon?
3. What the occasion of it?
4. What was the design of it, negatively and positively?
5. What can you say of the matter of this sermon?
6. What of its style?
7. Explain the terms used to describe the style.
8. What can you say of the rank of this sermon?
9. What is the evidence of divine authorship in this sermon?
10. What are the three great heads of the outline of this sermon?
11. What relations are expressed under the third great head?
12. What are the characteristics of the principles of the Christian religion as brought out in this sermon? Illustrate.
13. How many Beatitudes here? Repeat them from memory.
14. What is revealed in each of these Beatitudes? Quote Burns in point and illustrate by New Testament examples.
15. How do these Beatitudes correspond with the teaching of Epicureanism and Stoicism?
16. Show how these Beatitudes are double.

17. Give the woe of each Beatitude, either expressed or implied.
18. What, more particularly, the interpretation of the First Beatitude? Illustrate by New Testament parables.
19. For what do the blessed here in the Second Beatitude mourn?
20. How is this thought expressed by Tom Moore?
21. How does Jesus express the comfort of this thought elsewhere and where do we reach the fulness of the promise here?
22. Give briefly the import of all the other Beatitudes.
23. What is the responsibility of the subjects of the kingdom, how is it expressed and how is the importance of it shown? Illustrate.
24. Show the value and importance of God's people from the figures used.
25. How is our responsibility in the matter expressed, and what is the general application?
26. What should be the application of this principle to politics? Illustrate.
27. What is its application to Christian and church fellowship? Give scriptural proof.
28. What are the points in the Aaron Burr and Breckenridge cases, respectively?
29. What several subjects are treated in the third main division of this sermon?
30. What, in detail, is the interpretation of Matthew 6:33, what are the several scriptures cited to corroborate this interpretation, and what is the application?
31. What other subjects here need to be emphasized and where may be found a discussion of each?
32. How does our Lord close the Sermon on the Mount and what pictures herein given?

XXIX

OUR LORD'S GREAT MINISTRY IN GALILEE

Part IV

The Centurion's Servant Healed, the Widow's Son Raised, The Sin Against the Holy Spirit

Harmony pages 52-59 and Matthew 8:1, 5-13; 11:2-30; 12:22-37; Mark 3:19-30; Luke 7:1 to 8:3.

When Jesus, who spoke with authority, had finished the Sermon on the Mount, he returned to Capernaum where he acted with authority in performing some noted miracles. Here he was met by a deputation from a centurion, a heathen, beseeching him to heal his servant who was at the point of death. This Jewish deputation entered the plea for the centurion that he had favored the Jews greatly and had built for them a synagogue. Jesus set out at once to go to the house of the centurion, but was met by a second deputation, saying to Jesus that he not trouble himself but just speak the word and the work would be done. The centurion referred in this message to his own authority over his soldiers, reasoning that Christ's authority was greater and therefore he could speak the word and his servant should be healed. This called forth from our Lord the highest commendation of his faith. No Jew up to this time had manifested such faith as this Roman centurion. Then our Lord draws the picture of the Gentiles coming from the east, west, north, and south to feast with Abraham, Isaac, and Jacob in the kingdom of heaven while the Jews, the sons of the kingdom, were cast out. Jesus then granted the petition of the centurion according to his faith.

The second great miracle of Jesus in this region was the raising of the widow's son at Nain, which was a great blessing to the widow and caused very much comment upon the work of our Lord, so that his fame spread over all Judea and the region roundabout. His fame, as a miracle worker and "a great prophet," reached John the Baptist and brought forth his message of inquiry.

This inquiry of John, which reflects the state of discouragement, and also the testimony of Jesus concerning John, is discussed in chapter 10 of this volume (which see), but there are some points in this incident not brought out in that discussion which also need to be emphasized. First, what is the meaning of "the kingdom of heaven suffereth violence" (Matt. 11:12)? The image is not precisely that of taking a city by storm, but of an eager, invading host, each trying to be first, pressing and jostling each other, as when gold was discovered in California, or at the settlement of the Oklahoma strip. It means impassioned earnestness and indomitable resolution in the entrance upon and pursuit of a Christian life, making religion the chief concern and salvation the foremost thing as expressed in the precepts: "Seek first the kingdom, etc.," "Agonize to enter in at the strait gate." It rightly expresses the absorbing interest and enthusiasm of a revival. "Thus Christianity was born in a revival and all its mighty advances have come from revivals which are yet the hope of the world." This thought is illustrated in Bunyan's *Pilgrim's Progress*, pp. 47-49. Following this is the contrast between the publicans and scribes, the one justifying God and the other rejecting for themselves the counsel of God. Then he likens them unto children in the market, playing funeral. One side piped but the other side did not dance; then they wailed but the others did not weep. So, John was an ascetic and that did not suit them; Jesus ate and drank and that did not suit them. So it has ever been with the faultfinders. But in spite of that, wisdom is justified of her works (or children), i.e.,

wisdom is evidenced by her children, whether in the conduct of John or Jesus. But this statement does not justify the liquor business as the defendants of it claim.

There is no evidence that Jesus either made or drank intoxicating wine.

Then began Jesus to upbraid the cities wherein were done these mighty works, including Chorazin, Bethsaida, and Capernaum, because they had not repented. This shows that light brings with it the obligation to repent, and that this will be the governing principle of the judgment. Men shall be judged according to the light they have. Then follows the announcement of a great principle of revelation. God makes it to babes rather than to the worldly-wise man, and that Jesus himself is the medium of the revelation from God to man, but only the humble in spirit and contrite in heart can receive it. Because he is the medium of the blessing, the God-man, his compassion here finds expression in this great, broad invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for am I meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Note the two kinds of rest here: First, the *given* rest, which is accepted by grace, and second, the *found* rest, which is attained in service.

The next incident is the anointing of our Saviour's feet by a woman who was a sinner. This incident occurred in Galilee—just where I do not know—possibly, but not probably, in Nain. It is recorded by Luke alone, who, following a custom of the historians of mentioning only one incident of a special kind, omits the narrative of a later anointing.

Two preceding things seem to be implied by the story: (a) That the host had been a beneficiary in some way of Christ's healing power over the body; (b) That the woman had been a beneficiary of his saving power. It is quite probable that her weary and sin-burdened soul had heard and accepted the

gracious invitation: "Come unto me, etc.," just given by the Saviour. At any rate her case is an incarnate illustration of the power of that text and is a living exposition of it. It is far more beautiful and impressive in the Greek than any translation can make it. Several customs prevalent then but obsolete now, constitute the setting of the story, and must be understood in order to appreciate its full meaning.

(1) The Oriental courtesies of hospitality usually extended to an honored guest. The footwear of the times—open sandals—and the dust of travel in so dry a country, necessitated the washing of the feet of an incoming guest the first act of hospitality. See Abraham's example (Gen. 18:4) and Lot's (19:2) and Laban's (24:32) and the old Benjaminite (Judges 19:20-21) and Abigail (1 Sam. 25:41). See as later instances (John 13) our Lord's washing the feet of his disciples and the Christian customs (1 Tim. 5:10). This office was usually performed by servants, but was a mark of great respect and honor to a guest if performed by the host himself.

(2) The custom of saluting a guest with a kiss. See case of Moses (Ex. 18:7) and of David (2 Sam. 19:39). To observe this mode of showing affectionate respect is frequently enjoined in the New Testament epistles. As employed by Absalom for purposes of demagogy (2 Sam. 15:5), and as employed toward Amasa by Joab when murder was in his heart (2 Sam. 20:9-10), and by Judas to our Lord when treachery was in his heart, rendered their crimes the more heinous. To this Patrick Henry refers: "Suffer not yourselves to be betrayed with a kiss."

(3) The custom of anointing the head at meals (Eccles. 9:7-8; Psalm 23:5). Hence for the Pharisee to omit these marks of courteous hospitality was to show his light esteem for his guest. It proves that the invitation was not very hearty.

(4) The custom of reclining at meals (Amos 6:4-6). This explains "sat at meat" and "behind at his feet."

With these items of background we are prepared to understand and appreciate that wonderful story of the compassion of Jesus. His lesson on forgiveness and proportionate love as illustrated in the case of this wicked woman has been the sweet consolation of thousands. The announcement to the woman that her *faith* had saved her throws light on the question, "What must I do to be saved?" There are here also the usual contrasts where the work of salvation is going on. The woman was overflowing with love and praise while others were questioning in their hearts and abounding in hate and censure. This scene has been re-enacted many a time since, as Christianity has held out the hand of compassion to the outcasts and Satan has questioned and jeered at her beautiful offers of mercy.

In Section 47 of the Harmony we have a further account of our Lord's ministry in Galilee with the twelve, and certain women who had been the beneficiaries of his ministry, who also ministered to him of their substance. This is the first Ladies' Aid Society of which we have any record and they were of the right sort.

We now take up the discussion of the sin against the Holy Spirit found in Section 48. Before opening the discussion of it, allow me to group certain passages of both Testaments bearing on this question: Psalm 19:13: "Innocent of the great transgression." Mark 3:29: "Guilty of an eternal sin." Numbers 15:28-31: "If any soul sin through ignorance, the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him and it shall be forgiven him. But the soul that doeth presumptuously, born in the land of a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him." Hebrews 10: 26-29: "For if we sin willfully after that we have received the

knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries. A man that hath set at naught Moses' law, dieth without compassion on the word of two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy, who has trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Jeremiah 15:1: "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth." 1 John 5:16: "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request." Ezekiel 14:13-14: "Son of man, when a land sinneth against me, by committing a trespass, and I stretch out mine hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God."

The scriptures just cited have excited profound interest in every age of the world since they were recorded. In all the intervening centuries they have so stirred the hearts of those affected by them as to strip life of enjoyment. They have driven many to despair. In every community there are guilty and awakened consciences as spellbound by these scriptures as was Belshazzar when with pallid lips and shaking knees he confronted the mysterious handwriting on the wall, *Mene, Mene, Tekel, Upharsin.* In almost every community we can find some troubled soul, tortured with the apprehension that he has committed the unpardonable sin. Sympathetic and kindly-disposed expositors in every age have tried in vain to break the natural force or soften in some way the *prima*

facie import of these divine utterances. Some have denied that there ever was, or ever could be an unpardonable sin. Others conceded that such sin might have been committed in the days of Christ's earthly ministry, but the hazard passed away with the cessation of miracles. All the power of great scholarship has been brought to bear with microscopic inspection of words and phrases to establish one or the other of these propositions. And, indeed, if great names could avail in such cases, this slough of despond would have been safely bridged. But no such explanation ever satisfies a guilty conscience or removes from the hearts of the masses of plain people, the solemn conviction that the Bible teaches two things:

First, that in every age of the past, men were liable to commit the unpardonable sin and that as a matter of fact, some did commit it.

Second, that there is now not only the same liability, but that some do now actually commit it. There is something in man which tells him that these scriptures possess for him an awful admonition whose truth is eternal.

Whether all the scriptures just cited admit of one classification matters nothing, so far as the prevalent conviction is concerned. Where one of the group may be successfully detached by exegesis another rises up to take its place. The interest in the doctrine founded on them is a never-dying interest. Because of this interest, it is purposed now to examine somewhat carefully, the principal passages bearing on this momentous theme. Most humbly, self-distrustingly and reverently will the awful subject be approached.

It is deemed best to approach it by considering specially the case recorded by Matthew and Mark. The words are spoken by our Lord himself. The antecedent facts which occasioned their utterance may be briefly stated thus:

(1) Jesus had just delivered a miserable demoniac by casting out the demon who possessed him.

(2) It was a daylight affair, a public transaction, all the circumstances so open and visible, and the fact so incontrovertible and stupendous that many recognized the divine power and presence.

(3) But certain Pharisees who had been pursuing him with hostile intent, who had been obstructing his work in every possible way, finding themselves unable to dispute the fact of the miracle, sought to break its force by attributing its origin to Beelzebub, the prince of demons, charging Jesus with collusion with Satan.

(4) The issue raised was specific. This issue rested on three indisputable facts conceded by all parties. It is important to note these facts carefully and to impress our minds with the thought that as conceded facts, they underlie the issue. The facts are, first, that an evil and unwilling demon had been forcibly ejected from his much desired stronghold and dispossessed of his ill-gotten spoils. It was no good spirit. It was no willing spirit. It was a violent ejectment. It was a despoiling ejectment. Second, the one who so summarily ejected the demon and despoiled him was Jesus of Nazareth. Third fact, the ejectment was by supernatural miraculous power—by some spirit mightier than the outcast demon. Evidently Jesus had, by some spirit, wrought a notable miracle. He claimed that he did it by the Holy Spirit of God resting on him and dwelling in him. The Pharisees alleged that he did it by an unclean spirit, even Satan himself. The contrast is between "unclean spirit" and "Holy Spirit." An awful sin was committed by one or the other. Somebody was guilty of blasphemy. If Jesus was in collusion with Satan—if he attributed the devil's work by him to the Holy Spirit, he was guilty of blasphemy. If the Pharisees, on the other hand, attributed the work of the Holy Spirit to an unclean spirit, this was slandering God. They were guilty of blasphemy.

(5) Jesus answers the charge against himself by three arguments: First, as the demon cast out belonged to Satan's

kingdom and was doing Satan's work, evidently he was not cast out by Satan's power, for a kingdom divided against itself cannot stand, and none could justly accuse Satan of the folly of undermining his own kingdom. Second, the demon could not have been despoiled and cast out unless first overpowered by some stronger spirit than himself, who, if not Satan, must be the Holy Spirit, Satan's antagonist and master. Third, as the Pharisees themselves claimed to be exorcists of demons, it became them to consider how their argument against Jesus might be applied to their own exorcisms.

Then he in turn became the accuser. In grief and indignation he said, "Therefore I say unto you, every sin and blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him, but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that which is to come."

Or as Mark expresses it, "Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin; because they said, He hath an unclean spirit." Having the case now before us, let us next define or explain certain terms expressed or implied in the record.

Unpardonable.—Pardonable means not that which is or must be pardoned, but which may be pardoned on compliance with proper conditions—that while any sin unrepented of, leads ultimately to death, yet as long as the sinner lives, a way of escape is offered to him. But an unpardonable sin is one which from the moment of its committal is forever without a possible remedy. Though such a sinner may be permitted to live many years, yet the very door of hope is closed against him. It is an eternal sin. It hath never forgiveness.

Sermons, prayers, songs, and exhortations avail nothing in his case. The next expression needing explanation is, "Neither in this world, nor in the world to come." Construed by itself this language might imply one of two things:

First, that God will pardon some sins in the next world, i.e., there may be for many, though not all, a probation after death. So Romanists teach. On such interpretation is purgatory founded.

Second, or it may imply that God puts away some sins so far as the next world is concerned, but yet does not remit chastisement for them in this world.

Where the meaning of a given passage is doubtful, then we apply the analogy of the faith. That is, we compare the doubtful with the certain. The application of this rule necessitates discarding the first possible meaning assigned. It is utterly repugnant to the tenor of the Scriptures. Men are judged and their destiny decided by the deeds done in the body, not out of it. If they die unjust they are raised unjust. There is no probation after death. It remains to inquire if the second possible implication agrees with the tenor of the Scriptures. Here we find no difficulty whatever. The general Bible teaching is in harmony with the second meaning. The Scriptures abundantly show three things:

First, some sins are remitted both for time and eternity. That is, when they are pardoned for eternity, even chastisement on earth is also remitted.

Second, much graver sins are, on repentance, put away as to eternity, but very sore chastisement is inflicted in time. As when God said to David after Nathan visited him: "The Lord hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." The Lord also announced to him that "the sword should never depart from his house" because he had caused the death of Uriah (see 2 Sam. 12:

7-14). Here is one unmistakable case out of many that could be cited where sin was forgiven as to the next world, but not as to this world.

The thought is that God, in fatherly discipline, chastises all Christians in this world. To be without chastisement in this world proves we are not God's children. An awful token of utter alienation from God is to be deprived of correction here, when we sin. To be sinners and yet to prosper. To die sinners and yet have no "bands in our death." So that the expression "hath never forgiveness, neither in this world nor in the world to come," implies nothing about a probation after death, but refers to God's method of withholding correction in this world, from some sinners, but never withholding punishment of this class in the next, and to his method of correcting Christians in this world, but never punishing them in the next world.

Third, the expression teaches that in the case of those who sin against the Holy Spirit, God's method of dealing is different from both the foregoing methods. In the case of the unpardonable sin, punishment commences now and continues forever. There is no remission of either temporal or eternal penalties. They have the pleasures of neither world. To illustrate: Lazarus had the next world, but not this; Dives had this world, but not the next. But the man who commits the unpardonable sin has neither world, as Judas Iscariot, Ananias, and others.

To further illustrate, by earthly things, we might say that Benedict Arnold committed the unpardonable sin as to nations. He lost the United States and did not gain England. Hated here; despised yonder. The price of his treason could not be enjoyed. He had never forgiveness, neither on this side the ocean nor on the other side. Another term needing explanation is the word,

Blasphemy.—This is strictly a compound Greek word Anglicized. It is transferred bodily to our language. In Greek

literature it is quite familiar and often used. Its meaning is thoroughly established. According to strict etymology, it is an offense of speech, i.e., of spoken words. Literally, as a verb, it means to speak ill or injuriously of any one, to revile or defame. As a noun, it means detraction or slander. I say it means to defame any one whether man or God. Even in the Bible usage of both the Septuagint and the Greek New Testament, the word is generally applied to both man and God.

When Paul says he was "slanderously reported," as saying a certain thing, and when Peter says "speak evil of no man," they both correctly employ the Greek word "blaspheme." Even this passage refers to other blasphemies than those against God, "all manner of blasphemies except the blasphemies against the Holy Spirit." In both English and American law, blasphemy has ever been an indictable offense, whether against man or God. Later usages, however, restrict the term "blasphemy" to an offense against God, while the term "slander" is applied to the same offense against men. According to strict derivation, it is an offense of spoken words. To this our Saviour refers in the context when he says, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." But one is quite mistaken who limits the meaning of the term to strict etymology. In both human and divine law, the offense of "blasphemy" may be committed by writing the words, or publishing them, as well as by speaking them. We may blaspheme by either printing, painting, or pantomime. Any overt, provable action which intentionally conveys a false and injurious impression against any one comes within the scope of the offense. Under the more spiritual, divine law, the offense may be committed in the mind, whether ever spoken aloud. Our context says, "Jesus knowing their thoughts." Indeed, the very essence of the offense is in the heart—the intent—the idea. Words are matters of judgment, solely because they

are signs of ideas and expressions of the heart. This our context abundantly shows. Our Saviour says, "Either make the tree good and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. The good man out of his good treasure, bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things."

From this exhibition of the meaning of the word "blasphemy," we can easily see that either Jesus or the Pharisees were guilty of the offense. Both could not be innocent. If Jesus, while claiming to act by the Holy Spirit, was but the organ of "an unclean spirit," then he blasphemed or slandered the Holy Spirit. If his work was wrought by the Holy Spirit, then the Pharisees, by attributing that work to an "unclean spirit," blasphemed the Holy Spirit.

Having clearly before us the meaning of "blasphemy," let us advance to another explanation. The character of any code or government is revealed by its capital offenses; the grade of any nation's civilization is registered by its penal code. If capital punishment, or the extreme limit of punishment is inflicted for many and slight offenses, the government is called barbarian. If for only a few extraordinary and very heinous crimes, the government is called civilized. For instance, under the English law of long ago, a man might be legally put to death for snaring a bird or rabbit. The extreme limit of punishment was visited upon many who now would be pronounced guilty of only misdemeanors or petit larceny. It was a bloody code. The enlightened mind intuitively revolts against undue severity. Modern civilization has reduced capital offense to a minimum. Even in these few cases three things at least must always be proved:

(1) That the offender had arrived at the age of discretion, and possessed a sound mind. A mere child, a lunatic or idiot cannot commit a capital offense.

(2) Premeditation. The crime must be deliberately committed.

(3) Malice. The evil intent must be proved.

The higher benevolence of the divine law will appear from the fact that there is but one unpardonable offense, and that even more must be proved against one accused of this offense than the age of discretion, a sound mind, premeditation, and malice. Indeed, the sin against the Holy Spirit must outrank all others in intrinsic heinousness. This will abundantly appear when we reach the Bible definition and analysis of the sin against the Holy Spirit. We are not ready even yet, however, to enter upon the discussion of the sin itself. Two other preliminary explanations are needed.

Why must the one unpardonable sin be necessarily against the Holy Spirit? What is the philosophy or rationale of this necessity? This question and the answer to it cannot be understood unless we give due weight, both separately and collectively, to the following correlated proposition: There is one law giver, God. His law is the one supreme standard which defines right and wrong—prescribing the right, proscribing the wrong. God himself is the sole, authoritative interpreter of his law. The scope of its obligations cannot be limited by finite knowledge, or human conscience. Any failure whatever at conformity thereto, or any deflection therefrom, to the right or left, however slight, and from whatever cause, is unrighteousness. All unrighteousness is sin. The wages of sin is death. All men are sinners by nature and practice.

Therefore, by the deeds of the law can no man be justified in the sight of God. The law condemns every man. It also

follows: First, that any possible salvation must flow from God's free grace. Second, that not even grace can provide a way of escape for the condemned inconsistent with God's justice and holiness. That is, any possible scheme of salvation for sinners must both satisfy the law penalty, thereby appeasing justice, and provide for the personal holiness of the forgiven sinner.

To put it in yet other words, the plan of salvation, to be feasible, must secure for every sinner to be saved, three things at least: (a) justification, (b) regeneration, (c) sanctification, which are equivalent to deliverance from the law penalty, a new nature, and personal holiness. I say that these three things are absolutely requisite. I cite just now only three scriptural proofs, one under each head:

Romans 3:23-26 declares that a propitiation must be made for sin in order that God might be just in justifying the sinner.

John 3:3-7 sets forth the absolute necessity of the new birth —the imparting of a new nature.

Hebrews 12:14 declares that "without holiness no man shall see the Lord."

To admit into heaven even one unjustified man, one man in his carnal nature, one unholy man, would necessarily dethrone God, while inflicting worse than the tortures of hell on the one so admitted.

No fish out of water, no wolf or owl in the daylight, could be so unutterably wretched as such a man. He would be utterly out of harmony with his surroundings. I think he would prefer hell. The gates of the holy city stand open day and night, which means that no saint would go out, and no sinner would go in. After the judgment as well as now, the sinner loves darkness rather than light. It therefore naturally, philosophically and necessarily follows that salvation must have limitations. A careful study of these limitations will dis-

close to us the rationale of the unpardonable sin. What, then, are these limitations?

(1) Outside of grace, no salvation.
(2) Outside of Christ, no grace.
(3) Outside of the Spirit, no Christ.

In other words, Christ alone reveals the Father, and the Spirit alone reveals Christ; or no man can reach the Father except through Christ—Christ is the door—and no man can find that door except through the Spirit. It necessarily follows that an unpardonable sin is a sin against the Spirit. This would necessarily follow from the order of the manifestations of the Godhead: Father, Son and Holy Spirit. From the order of the dispensations: First, the Father's dispensation of law; second, the Son's dispensation of atonement; third, the Spirit's dispensation of applying the atonement. The Spirit is heaven's ultimatum—heaven's last overture. If we sin against the Father directly, the Son remains. We may reach him through the Son. If we sin directly against the Son, the Spirit remains. We may reach him through the Spirit. If we sin against the Spirit, nothing remains. Therefore that sin is without remedy. So argues our Saviour: "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. He is guilty of an eternal sin."

Our last preliminary explanation answers this question: Are men now liable to commit this sin? If not liable, the reasons for discussing the matter at all are much reduced. If liable, the reasons for discussion are infinitely enhanced. It is of infinitely greater moment to point out to the unwary of a possible immediate danger, than to relieve the mind from the fear of an unreal danger, however great and tortur-

ing may be that fear. It is claimed by many intelligent expositors that this sin cannot be committed apart from an age of miracles, nor apart from the specific miracle of casting out demons, nor apart from attributing the supernatural, miraculous power of the Holy Spirit in said miracle to Beelzebub, the prince of demons.

Very deep love have I for the great and good men who take this position, as, I believe, led away by sentiment, sympathy, and amiability on the one hand, and horrified on the other hand with the recklessness which characterizes many sensational discussions of this grave matter by tyros, unlearned, and immature expositors. Very deep love have I for the men, but far less respect for their argument. I submit, just now, only a few out of many grave reasons for rejecting this interpretation.

(1) Such restriction of meaning is too narrow and mechanical. The Bible could not be to us a book of principles, if the exact circumstances must be duplicated in order to obtain a law. From the study of every historical incident in the Bible we deduce principles of action.

(2) The Scriptures clearly grade miracles wrought by the Spirit below other works of the Spirit. This is evident from many passages and connections. Writing the names of the saved in the book of life was greater than casting out devils (Luke 10:20). Fourth only in the gifts of the Spirit does miracle-working power rank (1 Cor. 12:28). Far inferior are any of these gifts to the abiding graces of the Spirit (1 Cor. 13:1-13; 14:1-33). How, then, in reason and common sense, can it be a more heinous blasphemy to attribute an inferior work of the Spirit to the devil than a superior work? Will any man seriously maintain that this is so, because a miracle is more demonstrable—its proof more vivid and cognizable by the natural senses? This would be to affirm the contrary of scriptural teaching on many points. We may know more things about spirit than we can know about matter. This knowledge

is more vivid and impressive than the other. Spiritual demonstration to the inner man is always a profounder demonstration than any whatever to the outer man.

(3) Such a restriction of meaning to the days of Christ in the flesh is out of harmony with Old Testament teaching on the same subject.

(4) It fails to harmonize with many other passages in later New Testament time, which will not admit of a different classification without contradicting the text itself, since thereby more than one kind of unpardonable sins would be established.

(5) The utter failure of this exposition to convince the judgment of plain people everywhere, and its greater failure to relieve troubled consciences everywhere, is a strong presumptive argument against its soundness.

Because, therefore, I believe that the sin against the Holy Spirit may now be committed—because I believe that some men in nearly every Christian community have committed it—because I believe that the liability is imminent and the penalty, when incurred, utterly without remedy, and because I feel pressed in spirit to warn the imperiled of so great condemnation, therefore I preach on the subject—preach earnestly—preach in tears—preach with melted heart.

QUESTIONS

1. How did Jesus vindicate his authority apart from his claims and teaching?
2. What are the details in the incident of healing the centurion's servant, how do you reconcile the accounts of Matthew and Luke, and what the lessons of this incident?
3. Describe the incident of the raising of the widow's son at Nain and its lesson.
4. What inquiry from John the Baptist brought forth by this fame of Jesus and what was Jesus' reply?
5. What is the meaning of "the kingdom of heaven suffereth violence, . . ."?
6. What reproof of the Pharisees by our Lord called forth by this incident and what his illustrations and their meaning?

7. What cities here upbraided by our Lord and what principle enunciated in this connection?
8. What principle of revelation announced here also?
9. What great invitation here announced by our Lord and what is its great teaching?
10. Relate the story of the anointing of the feet of Jesus by the wicked woman.
11. What two things seem to be implied by the story?
12. What Oriental customs constitute the setting of this story and what is the explanation of each?
13. What are the lessons and contrasts of this incident?
14. Give an account of the first Ladies' Aid Society.
15. What scriptures of both Testaments bearing on the sin against the Holy Spirit?
16. What can you say of the impression made by these scriptures?
17. What efforts of sympathetic expositors to soften the import of these scriptures?
18. What two solemn convictions yet remain?
19. What were the antecedent facts which occasioned the statements of our Lord in Section 48 of the Harmony?
20. What is the meaning of "unpardonable"?
21. What is the meaning of "neither in this world, nor in the world to come"?
22. What is the meaning of "blasphemy"?
23. Show that either Jesus or the Pharisees were guilty of blasphemy on this occasion.
24. How is the character of a code of laws determined? Illustrate.
25. What three things must be proved in the case of capital offenses against our laws?
26. How does the higher benevolence of the divine law appear?
27. What correlated proposition must be duly considered in order to understand the sin against the Holy Spirit?
28. What two things also follow from this?
29. What three things must the plan of salvation secure for every sinner who shall be saved, and what the proof?
30. What are the limitations which determine the rationale of the sin against the Holy Spirit? Explain.
31. What are the claims of some expositors with respect to this sin and what the reasons for rejecting them?

XXX

OUR LORD'S GREAT MINISTRY IN GALILEE

Part V

THE SIN AGAINST THE HOLY SPIRIT

(Continued)

Harmony pages 59-60, same as for the preceding chapter and Matthew 12:38-50; Mark 3:31-35; Luke 8:19-21.

We are now ready to consider the unpardonable sin itself. Here, at the outset we meet a difficulty that needs to be removed. It is a question concerning the true text of the latter clause of Mark 3:29. Our common version reads: "But is in danger of eternal damnation," while the revised version reads: "But is guilty of an eternal sin." Evidently these two renderings cannot be differences in translating the same Greek words. It is unnecessary to cite all the variations of the text in the several manuscripts on this short clause. For our present purpose we need to note only one. The revised version, on the authority of older and more reliable manuscripts than were before the King James translators, recognized as the true text *hamartematos* instead of *kriseos*. The former is rendered "sin," the latter "damnation." But the difficulty is not yet entirely explained. All the texts have the same Greek word *enochos*, which the common version renders "in danger of." The question arises: How can there be such vast difference in rendering this one word? The difference is great and obvious since "in danger of" expresses a mere liability which may be averted, while "guilty of" expresses a positive, settled

transaction. This difficulty is grammatical, and not textual so far as the word *enochos* is concerned, but is textual when we look at the case of the noun connected with it. If the noun in the true text is in one case, say the dative, then "in danger of," "liable to" or " exposed to" would fairly translate *enochos*. But if the noun with which it is connected is in a different case, say the genitive, then "guilty of" is the better translation. Well, it so happens that in the true text—that is, the one so regarded by such scholars as Lachmann, Tischendorf, Tregelles, Alford, and others, and the one so accepted by both the English and American companies of the revisers of the new version—in this text the noun *hamartematos*, rendered "sin," is in the genitive case, hence *enochos hamartematos* with its modifying words is rightly translated "guilty of an eternal sin," while *enochos kriseos* with the same modifying words might well be rendered "in danger of eternal judgment." So that in the true text we find not only a different word meaning "sin," instead of "damnation" or "judgment," but we find that word in a case which will necessarily give color to the meaning of another word connected with it, about which there is no textual difficulty.

We accept, then, the text and rendering of the revised version. We hold it as the word of God, that whoever blasphemes the Holy Spirit is at once, not liable to, but guilty "of an eternal sin." What, then, is an eternal sin? Does it mean an "eternal sinning"? That is, does the perpetuity refer to the committing? Evidently not. Doubtless one who has blasphemed the Holy Spirit will, as a matter of fact, continue to sin, but the language under consideration refers not to such fact. An eternal sin, as here intended, is an act already completed, whose guilt and judgment have already been incurred. It is called an eternal sin because its penalty can never be blotted out. Any sin would be eternal in this sense, if there were no possible way to escape its punishment. A sin becomes eternal, then, when all gracious means of forgiveness are with-

drawn. For example: David committed a great sin. Its penalties, or chastisements, lasted to the border of this world. But it was not an eternal sin, because those penalties had an end. They did not continue forever. Grace stopped them with this life and blotted them out forever. What is blotted out has no existence. But the sin against the Holy Spirit is eternal, because thereby the sinner at once puts himself beyond the only means of pardon. Remember the principles already stated: Outside of grace no salvation; outside of Christ no grace; outside of the Spirit no Christ. Or without regeneration, justification, and sanctification, no salvation; and apart from the Spirit no regeneration, justification, and sanctification.

We have seen that as human governments become more civilized very few offenses are made capital, and these must be very heinous in character. Moreover, the conditions under which such crimes are possible are very stringent, to wit: discretionary age, sanity, premeditation, and malice. Not only so, but the accused is additionally hedged about by a liberal construction of all provocation and of the right of self-defense, and of the amount and character of the evidence necessary to conviction. Now since this benevolent modification of hitherto rigorous human law has been brought about by the influence of the Bible, we would naturally expect to find in that good book that the only unpardonable offense against divine law calls for a rare degree of heinousness, and such extraordinary conditions under which the sin could be possible, as would on their face vindicate the divine procedure from all appearances of harshness, with all right thinking intelligences. This high degree of heinousness and these extraordinary conditions are just what we do find.

It is not a sin to be committed by a thoughtless child—immature youth—nor by one of feeble mind, nor by the ignorant. It must be knowingly done, wilfully done, maliciously done, presumptuously done.

The whole matter may be made more forcible by stating

clearly and considering separately the constituent elements or conditions of the unpardonable sin:

It is a sin of character crystalized in opposition to God.

By this is meant such a confirmed state of heart, and such fixedness of evil character, such a blunting or searing of moral perceptions as mark the incorrigibly wicked. Indeed, this reflection embodies the essence of the sin.

It is no impulsive, no hasty act, but proceeds from such a state of heart, such a character, such a servitude to evil habits, such a violent distortion or utter perversion of moral vision, such an insensibility to spiritual impressions as would indicate the hopelessness of benefit in the continuance of remedial appliances, since there is a point beyond which we cannot go without destroying individuality and moral agency.

The case in point is abundantly illustrative. Let us carefully examine each step of our way just here. Let us be sure we are right before we go ahead. Milton not inaptly represents the crystallization of Satan's character in five words: "Evil, be thou my good." Isaiah, in rapt, prophetic vision, forecasts the very characters fitted to commit the unpardonable sin. He denounces six woes which may well be compared to the eight woes denounced by our Lord (Isa. 5:8-23; Matt. 23:13-36). They all refer to character incorrigibly evil, such as (a) inordinate covetousness and selfishness that join house to house and field to field until there is no place for other people to have a home; (b) inveterate and confirmed drunkards that rise early and sit up late to inflame themselves with strong wines until they regard not the work of the Lord, neither consider the operation of his hands; (c) incorrigible sinners that draw iniquity with cords of vanity and defy the judgments of God; (d) moral perverts that justify the wicked and take away the righteousness of the righteous; (e) inveterate vanity and self-conceit; (f) but especially this one: "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for

sweet and sweet for bitter!" Now this answers to Milton's devil: "Evil, be thou my good." And it was this very distortion and perversion of moral vision of which the Pharisees of this passage were guilty, and which constituted the essence of their blasphemy or slander of God. They called the Holy Spirit an unclean spirit. Upon this point the testimony of Mark is explicit. They are expressly declared to be guilty of an eternal sin, "Because they said, He hath an unclean spirit." But the words were significant only because they were symptoms of expressions of a state of heart—a heart of overflowing, implacable hate and malice.

So, in the context, our Saviour declares: "How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh." It is therefore evidently out of harmony with the Bible concept of blasphemy against the Holy Spirit, that thoughtless boys and girls, who sometimes in revival meetings manifest an irreverent spirit, do thereby commit the unpardonable sin.

I have myself conversed with a now genuinely good and converted mother, who, when young, once conspired with nine or ten other girls to practice on the credulity of a conceited young preacher by joining the church in a body and by being baptized, when the whole procedure was meant for a practical joke. Some of these parties are now living and one of them is the exemplary wife of a Baptist preacher. The irreverence and impiety of the act were not realized until afterward. This was no blasphemy of the Holy Spirit. They were immature, ill taught girls, without malicious intent against God, and some others of them, as I have since learned, afterward most cordially repented of their great sin and received the gracious forgiveness of the Heavenly Father whose institutions and ordinances had been outraged by their folly. If we compare with this incident the act of Ananias and Sapphira, we may readily perceive the difference in degree of guilt.

It is an old proverb: "Nature has no leaps." Character is a

result of long working forces tending to permanency of type. We have thus reached a view of the first and most important element in this awful sin—an element of character resulting from cumulative forces and habits.

It is a sin against spiritual knowledge. Far, far from us, however, be the thought that every sin against light or knowledge is unpardonable. Do allow me to make this very clear and very emphatic, because a host of good people have tortured themselves needlessly just here by misapprehension. They are conscious of having sinned, and of having sinned when they knew beforehand that what they were tempted to do and did was wrong. Misapplying the Scripture they have said to themselves: "The unpardonable sin is a sin against knowledge. I have sinned against knowledge. Have I not committed the unpardonable sin?" Here again let us step carefully. Let us be sure we are right before we go ahead. Look closely at a little catechism—mark the emphatic words: The unpardonable sin is a sin against *what* knowledge? Against what *degree* of that knowledge? Is *every* sin against even that particular kind of knowledge necessarily unpardonable? Note the emphasis on the discriminating word in this second constituent element of the unpardonable sin. It is a sin against *spiritual* knowledge. How else could it be a sin against the Holy Spirit as specially distinguished from and contrasted with a sin against the Father or the Son?

Let us illustrate by the case of Paul. (a) According to his own testimony he was, before his conversion, "a blasphemer, and a persecutor and injurious" (1 Tim. 1:13). (b) By persecution and torture he "compelled others to blaspheme" (Acts 26:11). (c) Yet he says, "I obtained mercy because I did it ignorantly in unbelief" (1 Tim. 1:13). What are the salient points of this case? We find here first an indisputable case of blasphemy, but it is blasphemy against the Son, which this passage declares to be pardonable. Next we find a case of ignorance which again makes the sin pardonable. This second

finding is most pertinent to the matter in hand. It furnishes the clue, which properly followed leads us safely out of the maze of discussion on the unpardonable sin. What was Paul's ignorance? We cannot deny that he had the Old Testament with all its shadows, symbols and prophecies pointing to the Messiah. We cannot deny that he had knowledge of the historical and argumentative proofs, certifying Jesus to be that Messiah. Wherein then was he ignorant? In this material point: Light from the Holy Spirit had not convinced him that Jesus was the Messiah. He had not spiritual knowledge and hence had not sinned against the Holy Spirit. In his soul he thought Jesus was an imposter. He "verily thought within himself he was doing God's service" in warring against Jesus. His conscience was void of offense. Compare this with the demons: "We know thee, who thou art, thou Holy One of God." Paul hated Jesus from an utter misconception of him, and loved him when the misconception was removed. The demons hated him the more, that they did not misconceive his mission and character. Because they knew he was the Messiah and because they painfully felt the presence of his holiness as a wolf is shamed or an owl is pained by the light; therefore they hated him.

Just here we approach a borderland whose precise boundary line has never been fixed by theological controversy. And yet in this narrow strip lies the unpardonable sin. Where the great have stumbled let guides of less degree walk humbly, circumspectedly, and prayerfully. I trust, at least, to make myself intelligible here. Some hyper-Calvinists hold that all subjects of influence from the Holy Spirit are necessarily saved, basing their arguments on such scriptures as, "Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). From which they argue that the Holy Spirit never really touches any man except those pre-ordained to salvation. I hold unswervingly to the doctrine that in every case of

genuine conversion the good work thus commenced will be graciously completed. But, in my judgment, the Bible is very far from teaching that the lost never had any spiritual light—never were subject to any impressions made by the Holy Spirit. Indeed, it would seem impossible otherwise to commit the unpardonable sin against the Holy Spirit.

With all light comes responsibility to accept it and walk in it. With all light comes liability. As said the Saviour, "If I had not come and spoken unto them, they had not the sin: but now they have no cloak for their sin" (John 15:22). Unquestionable the degree of both guilt and penalty is measured by the degree of light against which one sins. This sentiment readily finds universal acceptance. It accords with our instinctive and intuitive ideas of justice. Certainly the Bible, at least, is very clear on this point. On what other principle could our Lord declare the punishment of Sodom and Gomorrah, Tyre and Sidon, more tolerable in the day of judgment than the punishment of the cities which rejected him and his servants (Matt. 10:15; 11:20-24; Mark 6:11; Luke 10:12-14)? How else account for the difference in penalty between "a few stripes" and "many stripes" when the act of offense is precisely the same in both cases (Luke 12:47-48)? How otherwise account for David's distinction between "secret sins and presumptuous sins"? How otherwise could Paul represent God as "winking at" [i. e., mercifully overlooking] "times of ignorance" (Acts 17:30)? How else could the men of Nineveh and the Queen of Sheba condemn at the judgment the generation that rejected Jesus (Matt. 12:41-42)? Now mark the application of this argument to the matter under consideration. Chorazin, Bethsaida, Capernaum, and Jerusalem were guiltier than Sodom and Tyre, because a greater light, in a greater person than Lot, Solomon or Jonah, was in their midst.

But our Saviour himself teaches that the light is brighter still when the Holy Spirit works. And hence a sin against

the Son of man may be pardonable while a sin against the Holy Spirit is unpardonable. But as Lot, Jonah, Solomon, and Jesus, the light-bearers, were all personally present in a way to be known and felt, so it must follow that the Holy Spirit, as bearer of a brighter light, must be personally present in a way to be known and *impressively* felt. Therefore none can commit this unpardonable sin against the Holy Spirit unless he has known and felt his presence as a light-bearer. I say the presence of the Holy Spirit must be known and felt. The mind must be convinced of his presence, and the heart must feel it, and the inmost judgment of conscience must acknowledge it. This is precisely why the unpardonable sin is oftenest committed in great revivals. It is a sin against light —spiritual light—light known and felt, light so painfully, gloriously bright that a man must run from it, blaspheme or be converted. What miracle affecting only the physical man can equal the Spirit's display of power over mind and soul in a great revival? When he fills a house or a whole city; when he is demonstrably convicting and converting on the right and left; when strong men are broken down; when hard hearts are melted; when long-sealed fountains of tears are opened; when hardened sinners fall as oak trees before a sweeping tempest; when all around the guilty confess their sins; when the saved rise up with love-lighted eyes and glorified faces to joyfully declare that God for Christ's sake has forgiven their sins—ah! the power—the felt Presence! Then some sinner, seeing and knowing and feeling the truth of it all, pierced through and through with the arrows of conviction, riven to the marrow with the bolt of demonstration, trembling like Belshazzar before the mysterious, awful, but certain Presence, overwhelmed by memory of a thousand sins, yet so knowing, so feeling, clings with death-grip to some besetting sin and to justify rejection of Jesus, so witnessed by the Holy Spirit, lies unto God as to his real motives of rejection, reviles the Holy One, turns away and dies forever. Yes, a soul dies!

As I have been impressed with the presence of physical death, so, only far more vividly, have I felt the presence of spiritual death. Once during a great meeting I felt it; I felt a soul had died—that I was in the presence of the hopelessly lost.

It must be a sin of malice. In the special case before us the presence of malice is most evident. One expression of our Lord sufficiently tells the whole story: "Ye offspring of vipers!" See the snake in his coil! Mark his cold, steelly eye of hate! Behold the lightning play of his forked tongue! See the needle fang and the venom of secreted poison! That snake means death to his innocent victim. So Satan's devotee, about to commit the unpardonable sin. Hear him: "I hate this light. It exposes my secret sins. It strips me of my mask of self-respect. It humiliates me. This light shows how sensual, how groveling, how beastly, how devilish I really am. It exposes my chains. It advertises my bondage to pride, lust, and money. It makes me loathesome to myself. I hate this painful light, this awful purity. O, prince of darkness, restore my self-esteem, re-establish my respectability!"

Hear Satan's rejoinder: "You must away from that light. You cannot put it out. It is the unquenchable shining of immaculate holiness. Here is your only expedient: Lock all the doors of your soul. Close the blinds of every window. Pull down every curtain. Now call that light 'a superstition.' Call your rejection of it 'superior intelligence,' or 'science,' or 'higher criticism,' or 'progress,' or 'broadmindedness,' or whatever you will. Put evil for good and good for evil. Blaspheme. And that light will never disturb you any more."

Ah, no! Never more. "The die is cast. The Rubicon is crossed—that soul is free no more." In his case is fulfilled the scripture: "My Spirit shall not always strive with man." He has joined that outlawed host to whom this scripture applies: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit." Here is genuine striving and

genuine resisting. The Spirit strives—the man resists. The gnashing upon Stephen with their teeth expresses desperate malice. It was malice proceeding from deep conviction that Stephen was right and they were wrong. It followed "being cut to the heart."

The sin must be wilful. This involves the double idea of premeditation and decision. The mind has not only deliberated —it has chosen. The love of pleasure, or of money, or of power, is deliberately preferred to the love of God. The "will" settles the matter. However long the time, complex the forces, or inscrutable the processes which determine the resultant character which makes the decision, that decision itself is one definite act of the will. The preparation of mind and heart which fitted the man to make such awful choice may indeed have extended over a period of years, the man meanwhile waxing worse and worse, the heart indurating, the soul petrifying. Yet, in one moment, at last, the border of possible salvation is crossed over forever. The "will" steps across the line. "I will not to do the will of God." "I will not go to Jesus. I will not have this Man to reign over me."

It is a sin of presumption. It is not difficult to get a clear idea of the meaning of this word. An irreverent, overweening, daring confidence for which there are no just grounds. Presumption draws false conclusions from God's forbearance. Because sentence against an evil deed is not speedily executed the presumptuous heart is fully set to do evil. God suspended judgment that the man might repent. The sinner concludes that God does not mark iniquity. So many times has he trifled with the overtures of mercy, he presumes that he may continue to trifle with impunity. God's patience, erroneously construed, has made him irreverent and daring. He can recall, and despise as he recalls, the number of times he has been touched somewhat in other meetings. He presumes that what has been will be again, in case it becomes necessary to revise his decision. Time enough for that if one chooses to turn

back later on. Nothing tells him that this is the last time. He presumes as if he had a lease on life and as if the sovereign and eternal Spirit of God must come to his call.

Just here I desire to quote a scripture which some high human authorities affirm to be applicable to the subject under consideration. I very greatly respect them and very readily concede my own fallibility of judgment. But where my convictions are strong I speak. Here is the scripture: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:26-29). My present brief comment on the passage is:

There appears to be a manifest reference, in some sort, to apostasy. I mean by apostasy the final loss of all that is accomplished by regeneration and justification.

It clearly teaches, and for obvious reasons, that in case of such a loss, renewal would be impossible. The remedial resources of grace in such case being completely exhausted, there would be nothing more to draw upon for recovery.

But the reference is not to such calamity as objectively possible. The context and all the letter to the Hebrews as unequivocally teach the final perseverance of all the saints as does the letter to the Romans, or any other scripture. And to my mind the Bible teaches no doctrine more clearly than the ultimate salvation of all the elect. The reference then is to apostasy as hypothetically and even, perhaps, subjectively possible.

If then the reference is to apostasy, though not hypothetically and not really possible, how can it be applicable to the sin under discussion? This pertinent question I will now answer. While only a hypothesis concerning one thing, it yet contains an argument fairly applicable to another thing. It discusses wilful sin after enlightenment. The greater the enlightenment, the greater the sin. In the hypothetical, but actually impossible case of apostasy, there would be no more sacrifice for sin. The blood of Christ, and the Spirit power, beyond which grace has nothing to offer, would have been found inefficacious after fair trial. Now apply this same principle of argument to an unregenerate man. To him the Father's love is offered and rejected. To him Christ as the highest expression of that love is offered and rejected. To him, the Spirit's testimony to Christ is offered in such a way that he knows and feels that Spirit's presence and power, and in such a way that his conscience recognizes and confesses the truth of the testimony. But from love of sin and hatred of known truth he blasphemes that Holy Spirit. Then in his case it would be true that "there remaineth no more sacrifice for sin," not because he had experimentally tried its efficacy and used up all its power to save, but that from his rejection of such sacrifice in the blaze of spiritual light demonstrating its efficacy, such efficacy is no longer available to him. On this passage Dr. Kendrick says: "If others fall away who have reached a very high grade of spiritual enlightenment, who have experienced all of the divine influence but regeneration, their recovery is morally impossible. God will not bless the efforts for their renewal but, like the field that has answered the rains and sunshine only with thorns and thistles, will give them over to the burning." (See *American Commentary*—Hebrews.)

Now our theory of the unpardonable sin necessarily supposes spiritual light to make it a sin against the Spirit, and a very high degree of spiritual light to make it so heinous as to constitute it the only unpardonable sin. That there is shed

forth such spiritual light, that there is put forth such spiritual influence—light which may be seen and influence which may be felt, and yet light and influence which, through the sinner's fault, do not eventuate in salvation—is the clear and abundant teaching of the Bible. I know of no great theologian in the Baptist ranks who denies it. I refer to such acknowledged teachers of systematic theology as Gill, Boyce, Strong, Dagg, Hovey, Pendleton, and Robinson, and among the Presbyterians such authors as Calvin, Hodge, and Shedd—all of whose books I have studied on this specific point.

We may here, I think, conclude the analysis of this sin. Its conditions are clearly before us: The age of discretion, a sound mind, a high degree of spiritual light, a character fixed in opposition to God, a life under the dominion of confirmed evil habits. Its constituent elements are: Premeditation, or deliberation, a decisive choice, presumption and malice.

We come now to consider the state of one guilty of this eternal sin. This is an important phase of the subject. Such a state surely evidences itself in some way. The marks which distinguish it from other states ought, one would naturally suppose, to be sufficiently visible for recognition. As an introduction to my discussion of these marks it is thought appropriate to give the most remarkable poem on the subject in all literature. It is Alexander's hymn:

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair.

There is a line by us unseen,
That crosses every path,
The hidden boundary between
God's patience and His wrath.

To pass that limit is to die—
To die as if by stealth;
It does not quench the beaming eye,
Nor pale the glow of health.

The conscience may be still at ease,
The spirit light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God hath set
Indelibly a mark.
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below,
Like Eden may have bloomed;
He did not, does not, will not know
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

Oh! where is this mysterious bourne,
By which our path is crossed?
Beyond which God himself hath sworn,
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent;
Ye that from God depart,
While it is called to-day, repent,
And harden not your heart.

Confining my own diagnosis strictly to the Scriptures I would say that the state of one who has committed the unpardonable sin is one of awful deprivation. We say "Darkness is deprivation of light; death deprivation of life." The deprivation in this case is:

Of the Holy Spirit whom he has reviled and despised. To that Spirit God has said, "Let him alone; he is wedded to his idols." This insures his death. This makes his sin eternal. He cannot now ever find Christ, the door. Without the Spirit he can never repent, believe, be regenerated, be justified, or sanctified. "There remaineth no more sacrifice for sin," that is, to him there is no Christ. I think that there are such men

today, from whom the Holy Spirit has taken his everlasting flight.

It is a deprivation of the prayers of God's people. God who said to his Spirit, "Let him alone," now says to his people who would pray for such a man, "Let me alone." Awful words: Let him alone—let me alone!

The friends of Job had sinned, but not beyond the reach of prayer (Job 42:7-10). Paul had sinned by persecution and blasphemy of Jesus, but not beyond the reach of Stephen's dying prayer: "Lord Jesus, lay not this sin to their charge" (Acts 7:60). The crucifiers of Jesus had sinned, but not all of them beyond the reach of his dying prayer: "Father forgive them; for they know not what they do" (Luke 23:34). But God's people cannot pray acceptably without the Spirit's prompting (Rom. 8:26-27). The Spirit never prompts one to pray against the will of God. Hear the word of God (1 John 5:16): "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." (Jer. 15:1): "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth."

It is a deprivation of the protection usually afforded to the wicked by the presence of the righteous. The presence of ten righteous men would have protected Sodom and Gomorrah from overthrow (Gen. 18:23-32). The righteous are the salt of the earth. Their presence preserves it from immediate destruction. Paul and Christ taught that when the righteous are garnered off the earth then comes the deluge of fire. But one who has committed the unpardonable sin, at once is deprived of all protection arising from the contiguity of the righteous. To repeat a scripture: "Though Noah, Daniel, and Job were in the city, as I live saith the Lord they shall deliver neither son nor daughter; they shall but deliver their own

souls by their righteousness" (Ezek. 14:20). No Spirit, no prayers, no protection.

It is a deprivation of spiritual sensations. What is meant here? Speaking naturally, our sensations are from our five senses. One who is blind loses the sensations that come from sight; one who is deaf, those from hearing. So with taste, and smell, and touch or feeling. A body that cannot see, hear, feel, taste or smell is dead to the world around it. So with the senses of the inner man. When the spiritual or moral perceptive faculties are so paralyzed that they cannot take hold of God, that soul is dead to God, however much it may be alive to the devil. Having eyes it sees not. Having ears it hears not. Having a heart it feels not. The conscience is seared as with a hot iron. They are past feeling (Eph. 4:18-19): "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who being past feeling having given themselves over to lasciviousness, to work all uncleanness with greediness." Old soldiers recall that when mortification took place in a wounded limb there was no longer any pain. The wounded man felt unusually well. It was the prelude of death.

In his book, *Over the Teacups*, Oliver Wendell Holmes says: "Our old doctors used to give an opiate which they called 'the black drop.' It was stronger than laudanum, and, in fact, a dangerously powerful narcotic. Something like this is that potent drug in Nature's pharmacopeia which she reserves for the time of need, the later stages of life. She commonly begins administering it at about the time of the 'grand climacteric,' the ninth septennial period, the sixty-third year. More and more freely she gives it, as the years go on, to her gray-haired children, until, if they last long enough, every faculty is benumbed, and they drop off quietly into sleep under its benign influence. Time, the inexorable, does not threaten them with the scythe so often as with the sandbag. He does not cut, but he stuns and stupefies."

But the "black drop" administered by Satan, when, at any age, the unpardonable sin is committed, has no such kindly intent. It puts one past feeling as to heaven, but full of sensation as to hell. There are no kindlings to repentance, however keen may be the biting and sting of remorse. It is quite possible that one who is past feeling to spiritual impressions may dream as Shakespeare's Macbeth and Richard III, or Scott's "Glossin" in Guy Mannering. And so to such a one there may remain nothing "but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." What time these apprehensions last they are the foretaste of hell.

It is not only a state of deprivation, but of positive infliction. When "the Spirit of the Lord departed from Saul, an evil spirit from the Lord troubled him" (1 Sam. 16:14). To the man who closes his eyes to the Spirit's testimony, God sends judicial blindness and hardness of heart. Not only so, when the Lord refused to answer Saul, "neither by dreams, nor by Urim, nor by prophets," he allowed him to return to spiritualism and "inquire of one who had a familiar spirit" (1 Sam. 2:5-7). God chooses the delusions of the hopelessly lost. He sends them a strong delusion that they may believe a lie and be damned (Isa. 66:4; 2 Thess. 2:11). This delusion may be spiritualism, or science, or philosophy, or anything else. Whatever it is, for the time being it fills the vision and the heart. It points out a path "whose steps take hold on death and hell," and though the end thereof is death, it seems right to him.

Such, I think, is the Bible teaching concerning the unpardonable sin. It is a sin of today as well as yesterday. The liability of its commission is greatly increased during revivals of religion.

That hazard is unspeakably awful when men know and feel God's presence and power, and though convicted and trem-

bling, turn away with a lie on their lips and hatred of holiness in their hearts.

To younger people would I urgently say:

Beware of those insidious beginnings which tend to the formation of an evil character. Cultivate most assiduously such tenderness of heart, such susceptibility to religious impressions as you now have. Follow every prompting toward heaven. Transmute every spiritual emotion to action. Beware of becoming hardened. Beware of dominant passions, such as the love of pleasure, the pride of opinion, the pride of life, the love of money. Distrust as an enemy, anything or anybody, whose influence keeps you apart from the use of the means of salvation. Shun, as you would a tiger's jungle, all associations that corrupt good manners. Beware of all people who make a mock at sin and speak irreverently of holy things.

Oh, the beginnings! The beginnings! These are the battlegrounds of hope. Hear today, turn today, escape for thy life today. For when once under the dominion of pleasure, or lust, or wine, or pride, or especially the love of money, that root of all kinds of evil, then—O then—how easily, how unconsciously you may commit the unpardonable sin.

And then, though the world were full of Bibles to the stars, and Christians more numerous than the sands and forest leaves, and every church ablaze with revivals—for you there remaineth no more sacrifice for sin. You are now and forever **lost.**

In response to this discussion of our Lord upon the sin against the Holy Spirit the Pharisees demanded of him a sign, to which he replied that no sign should be given them except the sign of Jonah, i. e., his burial and resurrection. This test of his messiahship he submitted time and again both to his enemies and to his disciples. Here he again announces a principle of the judgment, viz: that men will be judged according to the light they have here. The Ninevites and the queen of the south will stand up in the judgment and condemn the Jews

of his day because with less light than these Jews had they responded to God's call while that generation rejected their light. Then he closes that discussion with a comparison of the Jewish nation to a man whom the evil spirit volunteered to leave and re-enter at pleasure with the assurance that every time he returned, after a leave of absence, the last state was worse than the first.

It is necessary to add a word of comment on Section 50 of the Harmony. Here on the same day and on this same occasion the mother of Jesus and his brothers come to him for an interview, ostensibly to arrest him from so great a zeal. Perhaps they thought he ought to stop and eat, but he, knowing their purpose toward him, announced the principle of spiritual relation above the earthly relation—that whosoever would do the will of God was nearer to him than earthly relations. What a lesson for us!

QUESTIONS

1. What is the difficulty of Mark 3:29 and what is its solution?
2. What is the meaning of "eternal sin"?
3. By whom and how must this sin be committed?
4. What is the first constituent element, or condition, of the unpardonable sin? Give biblical illustrations and proof.
5. What is the second constituent element? Explain and illustrate by the case of Paul.
6. What theological controversy here and what is the author's position?
7. What principle of judgment here involved and what is the biblical proof?
8. Describe the spiritual conditions under which a soul may commit the unpardonable sin.
9. What is the third element and what is the proof? Recite the struggle of a soul on the verge of this awful sin and Satan's rejoinder.
10. What is the fourth element and what is involved in it?
11. What is the fifth element and what its meaning? Illustrate.
12. What passage of Scripture here introduced, what is the author's points of interpretation, and how does this passage apply to the subject under discussion?
13. What is the state of one who is guilty of the unpardonable sin and what poem quoted on this point? Quote it.
14. What are the items of deprivation which constitute the state of such a soul? Explain each.

15. In response to our Lord's discussion of this sin against the Holy Spirit what demand did the Pharisees make, what was our Lord's reply and what does he mean?

16. How does our Lord here characterize these Jewish people?

17. What was the incident of Section 50 of the Harmony and what is its lesson for us?

XXXI

OUR LORD'S GREAT MINISTRY IN GALILEE

Part VI

THE FIRST GREAT GROUP OF PARABLES

Harmony pages 60-66 and Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18.

We come now to our Lord's first great group of parables and it will be necessary for us to dwell here somewhat at length in order to get certain definitions and principles fixed in our minds before we try to expound this great section.

First, what is a parable? There are two words used in the Greek for parable—one by John and the other by the Synoptics. The word used by John is *paroimia,* which means, literally, "something by the way." Secondarily, it means a figurative discourse, or dark saying, suggesting more than meets the ear. The word used by the Synoptics is *parebole,* which, Anglicized, gives us our word "parable." The verb of this word means to throw, or to place, side by side, for purposes of comparison. The noun means an utterance involving a comparison, as "the kingdom of heaven is like, etc." which is a similitude. In the wider sense it means (a) an adage or proverb (Luke 4:23), (b) a dark saying (Matt. 15:15), (c) pithy instruction in the form of an aphorism (Luke 14:7). In the more restricted sense it is a story of a scene in human life, or a process in nature, true in its character, though it may be fictitious in fact, suggesting a spiritual lesson. As the child gave it when asked to define a parable, "It is an earthly story

with a heavenly meaning." The ideas in the word are these: (1) To place two things side by side for comparison; (2) veiling the truth in a story, but with the veil so thin that the spiritually minded may easily apprehend it.

Second, there are several other words of similar, or kindred meaning, which should claim our attention here for purposes of distinction, such as proverb, simile, similitude, metaphor, allegory, fable, and myth, the definitions of which will follow in their order. A parable, as we have already defined, is a narrative true to nature or life, used for the purpose of conveying spiritual truth. A proverb is a short pithy saying and may contain a condensed parable. A simile is a simple comparison in which one thing is likened to another in some of its aspects. A similitude is more comprehensive than a simile and borders on the realm of the parable, as in Drummond's *Natural Law in the Spiritual World.* A metaphor is a simile without the comparative word, as "that man is a fox," instead of "that man is like a fox," which is a simile. An allegory is an expanded metaphor, or the description of one thing under the imagery of another, as *Pilgrim's Progress.* A fable is a story in which inanimate objects or lower animals are represented as acting in the capacity of human beings, the purpose of which is to instruct or to impress some moral lesson. It differs from a parable in that it is not true to nature or to life. A myth is a tale of some extraordinary personage or country, formed purely by the imagination. It is fictitious and usually has an element of the supernatural in it.

In the Bible we find an example of the proverb, the simile, the similitude, the metaphor, the allegory, the fable, and the parable (let the reader search out examples of each), but there is no myth in the Bible. But why did our Lord use parables in his teachings? (1) To get the attention of the people. There is nothing more interesting than a good story well told. (2) To reveal conduct and character without being too direct. Thus our Lord often revealed the very heart and life of the enemy

without becoming too offensive and by so doing precipitating a clash with his foes. (3) To enforce truth by way of illustration. This principle of teaching is too evident to need comment. (4) To stimulate inquiry. This we find to be the effect so often in his ministry: "What is the meaning of the parable of the tares?" (5) To fasten truth in the mind and aid the memory. This, too, is self-evident and needs no comment.

Here I append a list of the parables of Jesus, showing the pages of the Harmony where found, the references to the scriptures containing them and the leading thought of each. This will enable a Bible student, at a glance, to locate each parable in the Harmony, to find its setting in the Scripture and to give its interpretation in a nutshell. They are arranged in chronological order and therefore a careful study of them will reveal to the student of the Bible the occasion and frequency of Christ's use of parables as well as to furnish a convenience of interpretation.

It will be observed that quite a number of these parables are very short and might be called similes or proverbs. The first great group commences with number 31, the parable of the sower, the second great group with number 68, the parable of the lost sheep, and the third great group with number 83, the parable of the two sons. All the parables of the first group are "kingdom parables," and relate to some phase of the kingdom, and that leads me to say that there are two general classes of parables, viz: "kingdom parables" and "homiletical parables." In interpreting a parable one should first determine its class, then its central truth, or point of illustration, and then let all the details conform to this central point, deducing no doctrine from the parable that cannot be found elsewhere in the Bible in unparabolic language. Also we must be careful not to try to spiritualize all the points. Much of the parable is often mere drapery, designed only to round out an Oriental story.

Here let the reader study closely and compare the points of the two parables which Christ interpreted himself, viz: the parable of the sower and the parable of the tares. These suggestions are brief, but they will serve as timely cautions in interpreting the many parables of our Lord. The three great groups of parables in the Gospels are as follows: First, there is the group here, Matthew 13:3-23; second, the five great parables in Luke 15-16; third, the three parables of his last day in the Temple. (Let the reader search out each of these groups and name the parables in each group.)

We will now look at the first great group of parables and take a general view of them in their relation to each other. Our Lord had made many disciples since his baptism, who followed him from place to place, growing in knowledge and grace as they heard his words, witnessed his deeds and imbibed his Spirit. After long companionship of this kind he purposed to select from the many a few as authorized teachers of his doctrine. Accordingly, after spending a whole night in prayer, he chose from the multitude of the disciples twelve men whom he ordained as apostles, to be with him and that he might send them forth to preach and to have authority over demons; but that they might know and understand what to preach before they went out alone, he, in their hearing on one occasion, expounded the principles and relations of his kingdom in the matchless Sermon on the Mount; and soon after that, on another occasion, he delivered a great group of very striking parables, illustrating the same principles. All of these many parables, as Mark tells us, he expounded privately to the twelve apostles; not just two of them, but all of them. Of the great number of parables delivered on this one occasion, only eight are recorded by the gospel historians, and the exposition of only two is recorded. The scene is Galilee, the Sea of Galilee. The pulpit is a boat. The preacher is sitting in a boat. The congregation are all gathered on the shore, and from that boat he delivers the parables.

When the parables are spoken and he enters the house, he privately expounds them to his immediate disciples. The eight parables recorded are, the sower, the seed growing of itself, the tares, the mustard seed, the leaven, the hid treasure, the pearl of great price and the net. The two whose expositions are recorded are the sower and the tares. But in connection with the eight are also given two subsidiary parables, making ten in all. These two parables, the lighted lamp and the householder's treasure, are called subsidiary, because they were given to show the disciples what to do with the knowledge contained in the eight.

As the reader will readily infer, the object of one discussion covering so much ground, cannot be to expound in detail all of the eight parables. Therefore, let us generalize, if we can find a single thread of thought on which to string, like beads of pearl, the eight parables, making one necklace to be worn around memory's neck as an ornament of beauty and value. It may not be done quite as fast as stringing beads, but it need not take much time, as only prominent and general meanings from one standpoint will be given. The thread of thought that unites all the eight parables into one is this: The discouragements and encouragements to religious teachers suggested by the eight parables. And just here, instead of quoting these parables, I would like to cause to pass before the reader a panorama of eight pictures.

Look at the first: It is a plowed field. The plowed surface looks all alike. If there be underlying rock or buried seeds of thorns they do not appear. It has been sowed down with seed. There is the sower. We see him. He is the religious teacher. The only thing in sight, birds flying away. That is all. We look at that picture until that plowed field turns green, carpeted with the upspringing grain; but we see in certain parts of the field the stalks turn yellow and die—a rock under them. We see in the beaten path no grain coming up. Those birds explain. We see in another part thorns and

briers choking the grain that we plant. Discouragements. It seems that three parts of what I sow is lost. Three parts gone. It discourages me. The devil took some of the seed. A superficial nature in the hearers prevented others from bringing forth fruit to maturity. The cares of this world and the deceitfulness of riches and the exactions of society choke to death other seeds that I planted. It is discouraging. But brother, look where some did fall in good ground and yielded thirtyfold and sixtyfold and one hundredfold of fruit. Think of that. Slide that picture out of sight.

I see another, and there is a field again, plowed, and sowed with good seed. There is a sower. He is asleep, but in the night anxiety awakes him. Watch him get up and go out in the field and dig down in the dirt and take the seed up to see if it has sprouted; see him in the day anxiously look for clouds that promise rain. See his fear of cold, blighting seasons and his desire for a warm, sunshiny day. See him trying to mark even a day's development. See him trying to comprehend the inscrutable. He rises up night and day. What is the difficulty? He is anxious for seed-sprouting and seed-growing and seed-maturing and rain falling and sunshine, and with all of it he has nothing under heaven to do. As far as that discouragement is concerned it is all pure gratuity. We borrow every bit of that. Why will not a man let God's part alone? We cannot make the seed. Here in this Book is the seed ready made. We do not have to make them. Nor can we make them sprout. The Spirit of God does that. That is regeneration. We cannot make them grow and mature. That is sanctification. We cannot bring the gentle dews and the rains and sunshine. Those are the showers or manifestations of grace. We do not have to puzzle our minds over the inscrutable mystery of the Spirit's work in regeneration and sanctification. Let our anxieties stop with our responsibilities. What is the encouragement? Well, while I cannot make seed, God can, and there is plenty of it. While I cannot give an

increase, God can, and he does it. While I cannot regenerate men, he can. I cannot sanctify, he can. I cannot tell how it sprouts nor how it grows. There is a mystery, an inscrutable mystery, in the work of the Spirit of God. I have nothing to do with that.

We see another picture. It is a field—a plowed field, a field that has been sowed down with good grain, and there is the sower. He is asleep. He has done his work and night has come and he has gone to bed; but lo! while he sleeps there creeps up a shadowy figure from the pit and sows other seeds all over that field. The seeds of the day sower and of the night sower come up together and look much alike until the fruit discriminates—the one nutritious food, the other a deadly poison. What is the lesson? Well, we understand that the darnell, the tare, is so nearly like wheat that the wheat planter can hardly tell the difference until it heads for fruit. Here then is a difficulty not in the mind of the hearer as in the first parable. There is here no beaten path, no underlying rock, no difference in the soil; this soil is all good; no thorns in it; it is not poisoned with briers; the field is all good. What is the difficulty? The difficulty here is that an enemy has sowed something so like wheat that one cannot tell it from wheat until it begins to fruit. It is the difficulty of the hypocrite—the counterfeit Christian. We see the devil come in again. He took away the good seed in the first parable lest it might lead a man to conversion. He does not take away any of these seeds; he cannot get at them; they have gone down into the good and honest heart and he cannot take them away. But what can he do? Why, he will bring that religion into disrepute by passing counterfeits on it. That bank's reputation is high. He will flood the country with counterfeit bills. Surely that is a great discouragement. Men will point to the counterfeit as an example of religion, and will tell us that it is a fruit of our preaching. No, sir, I did not sow those seeds—never. Those seeds did not come from God; the devil sowed them,

and the hypocrite is the son of the devil and not a son of God. But where is the encouragement? The encouragement is twofold: Every time we look at a hypocrite we see a compliment to religion. As the counterfeit proves the value of the genuine, so his masking in the garb of piety shows that piety passes current among men. What other encouragement? We see the time coming when God's angels shall gather the hypocrites out of the world—for the field is the world, not the church; there is no church in this—the field is the world, and the good seed are the children of the kingdom of God and the tares are the children of the evil one. In the world there are hypocrites that bring discredit upon religion and that discourages the religious teacher, but God says, "Wait! You cannot persecute him, you cannot hang him because he is a hypocrite. You cannot put him in jail because he is a hypocrite. You may not tear up and destroy that darnell lest you destroy wheat. You may not persecute him for religion's sake. Wait. The angels will get him. They will take him and bind him and his fellows in bundles and burn them." Now, that is an encouragement. And now let that picture pass by.

We see that sower again and he has a seed in his hand, and we have to look close or we cannot see it. It is a very tiny seed. It is not bigger than a mustard seed. How distrustfully he looks at it. What is the matter with it? He is discouraged; discouraged about what? Oh, it is such a little thing. Ah, me, if I could only plant a seed as big as a house! If I could do some great thing!

Brother, let not the smallness of the seed discourage thee, but be encouraged by this thought, that while the seed is small there is no limit to its expansiveness. As that mustard seed grew into a plant and spread out its branches and attracted the birds of heaven, so is the kingdom of God. Do not despise the day of small things. God calls upon us to attempt great things and to expect great things, but he does not tell us to expect them at the beginning—never.

Replace that picture by another. This time we see a woman with a bread tray in her hand! What a great batch of dough in it, and such dough! Now, if she makes this up into biscuit, they will be flat and hard. Ah, me, the inbred corruption of the human heart; that discourages the religious teacher. Why, if I lead this man to Christ, even after conversion, he will find a law in his members warring against the law of his mind and bringing his soul into captivity. He will cry out: "O wretched man that I am, who shall deliver me from the body of this death?" If, when I lead a soul to God, that soul could stand in the maturity of Christian manhood, and never make a mistake and never stumble and never fall, I would like to be a teacher. But brother, stop. Look back at the woman putting a little leaven in the dough. So for us there is a little leaven. It is spiritual leaven. Consider the woman, putting a little leaven in her dough—just a pinch of it. Does she say, "Why cannot I wave my hand over that batch of dough and say, 'Rise at once?' " And why should we kneel down and pray, "O, Lord God, in answer to my prayer, sanctify me, body, soul and spirit, in a minute." That is not God's way. He put in the leaven and it will work. It works little by little, but it works. It works out and enlarges, and, blessed be God, ultimately it leavens the whole lump, and then sanctification is complete. But I would be silly if I were to kneel down and pray for it to all come at once.

Behold next, a double picture. See a field with a mine in it, a recently discovered gold mine—a hidden treasure; and then in another part of the picture a pearl, a valuable pearl. What about the difficulty here, the discouragement? Well, here it is: One cannot get that mine unless he sell everything he has. Nor that pearl at the same price. What are you discouraged about, brother? I am discouraged about the cost. Just look at those doleful scriptures: "No man can be my disciple unless he will deny himself, and take up his cross daily and follow me." "Except a man hate father and mother and brother and sister,

he cannot be my disciple." "Go and sell all that you have and come and follow me." Well, that is discouraging, from one standpoint. But there is a standpoint that reveals encouragement. Frankly admit all the costs. Never deny or abate that. Never dilute it.

Tell the people plainly that it means absolute and total surrender. It means that in the whole realm of the soul there shall not be a reserved spot as big as the point of a cambric needle that denies the sovereignty of God. The surrender must be complete. Don't disguise that. But while it costs all we have, yet what we get for it is infinitely better and more valuable. The hidden treasure is worth more than what we surrender. The pearl is worth more than what we give for it.

If we would put matters on a business footing, let me ask, "What will it profit a man if he shall gain the whole world and lose his own soul? And what will a man give in exchange for his soul?" Religion is no child's play. It reduces itself to this great alternative: Everything for Christ, or everything for the devil and hell. And mark this: Whoever sees the value of the kingdom of heaven will not whine about the cost. He asks for no pity because of his sacrifices. But one must be born from above to see the kingdom. Then, like Moses (Heb. 11), and like Paul (Phil.), he will gladly pay the price.

So we come to the last picture. What do we see now? We see an ocean and a great net let down into its waters that sweeps it from end to end. Is the net the church? Why, the church does not enter even the parable of the tares, where there is at least a nominal profession and outward form of religion in the hypocrite—even there the field was the world, not the church. But those bad fish in the net are not even called hypocrites. It is simply good fish and bad fish. That net is the providence of God, that drags over all the ocean of time and lands all its people on the shore of eternity. What is there here then for discouragement? Just this: Here in time, there are so many bad people mixed with the good. We

go down the street, thinking about good things, and lo! there is a saloon. We cannot help it; there it is. We hear the ribald jest, we see the bloated face and the blotched eye and the pimpled skin and the haggard visage of the drunkard. We hear the rattle of the dice. We know that behind that screen the gambler, a beast of prey, is lurking for an unsuspecting victim. In this world, too, our world, are liars, thieves, murderers, adulterers, blasphemers. "Oh," says one, "it discourages me. Lord God, I would like to preach if thou wouldst put me in a world where there were only good people." What need to preach in such a world? Be not foolish, thou scribe of God. The contiguity of bad men belongs to the present condition. There is no escape from them yet. They vexed Lot's righteous soul and mocked at the preaching of Noah. They tried Abraham sorely and worried Paul. Our Lord himself—our great exemplar—patiently endured their contradiction and gainsaying. Tares will appear in the wheat field till Satan is bound, and bad fish in the sea of time with the good till the net of Providence shall strand all alike on eternity's shore and the angels shall sort them.

Let us now inquire somewhat into the import of the two parables which tell what to do with the eight. They read: "No man when he hath lighted a lamp covereth it with a vessel or putteth it under a bed, but putteth it on a stand that they which enter in may see the light. For nothing is veiled that shall not be unveiled, nor anything secret that shall not be known and come to light. If any man hath ears to hear, let him hear. Give heed, therefore, to what you hear and take heed how you hear it. With what measure ye mete it shall be measured unto you, and more shall be given unto you. For whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken away that which he thinketh he hath," or, as the margin expresses it, "He seemeth to have." "Have ye understood all these things? They said unto him, yea. And he said unto them: Therefore every scribe who hath

been made a disciple to the kingdom of heaven [or every teacher who has been instructed in the principles of the kingdom of heaven], is like a householder who bringeth forth out of his treasure things new and old."

Let us briefly expound the more important words of this passage. First, the word "scribe." Originally a scribe was merely a copyist of the law; that is, one skilled in making careful manuscript copies of the books of the Old Testament. And then, from his familiarity with the text, coming from frequent transcription of it, he naturally became an expounder of that text, and the latter meaning, "an expounder," gradually became the greater meaning, so that in our text today the word "scribe" means "teacher." "Every teacher instructed in the principles of the kingdom of heaven." The next word of the passage that needs explanation is "hid" or "veiled." "For whatsoever is hid shall be made manifest." This reference is to the nature of parabolic teaching. A parable is a dark or veiled saying, and yet the veil is designedly thin and semi-transparent, instead of opaque. It was not intended by it to hide the truth from the devout and thoughtful searcher after truth, but only from the idle and careless and hardhearted. So it is declared. "For nothing is hid that shall not be made manifest." "I speak to these people in parables. A parable veils my teaching, but there is nothing veiled in these parables that shall not be made manifest to you. I lift the veil. I let you see what it means." The next word that needs explanation is, "The lighted lamp." The lighted lamp represents the disciple who heard the exposition of the parable. Mark you, when he used the parable of the lighted lamp, he did not use it in connection with the delivery of a parable; he used it in connection with the exposition of a parable. The exposition is the light. The understanding hearer is the lighted lamp. Merely to hear the parables does not make one a lighted lamp, but to know the meaning of the parables makes one a lighted lamp. The sense of it, the spiritual import of it, as expounded

by the Spirit of God—that is the light. The next word is this: "Putteth it not under a vessel, but on a stand." This means that one who hears and understands the exposition must not keep it to himself. It was given him for others, that they who enter in may see the light. "Let your light so shine before men." Hence the caution. "Give close attention to this exposition. Take heed to what you hear. Take heed how you hear." This is the light. The parable was veiled. The exposition lifts the veil; therefore notice closely, give attention. The light comes with the exposition. Thus it was in the days of Ezra, for the Scripture says, "So they read in the books, in the law of God, and read distinctly and gave the sense, and caused them to understand the reading." Truly that was a wonderful scene. All the people were gathered together, the men, the women and the children, every child, as the text says, "that had sense enough to understand"—the whole of them. Thousands of them were gathered together, and Ezra stood on a pulpit of wood, and he first read the text of the law distinctly so that they got the words. Then they gave the sense, so as to cause the people to understand the meaning of the words, and the light came with the meaning; and no light comes from memorizing words of a scripture which we do not understand. It is about the same as speaking in an unknown tongue, which profits nobody unless it is interpreted. "Understandest thou what thou readest?" said Philip to the eunuch, and hence our Saviour's question following his exposition of the parables: "Have ye understood all these things?" The emphasis is not on the "all"; it is on "these things," as indicated by the order in which they come in the Greek, "Have ye understood these things all?" Not, "Have you heard the words?" Have you understood? Do you know what they mean?

The Bible is not a precious book to those who do not understand it, but the entrance of God's Word into the understanding giveth light. A teacher must himself understand before

he can give the sense to others. A preacher who does not know the meaning of Gods Word is an unlighted lamp. How can he shine? He is a blind guide leading the blind. He may know everything else in the world, but if he be ignorant of the meaning of God's Word he has no ministerial education, and he cannot preach. He is worse than an ignoramus, though he have diplomas from every college in the world. He teaches falsehoods instead of truths, and wrecks the souls of men. We would not allow a man ignorant of medicine to doctor our bodies, nor entrust a case of property or of honor or of life to a pettifogger ignorant of law, but we count it a little thing to trust our immortal spirits and our eternal interests to preachers who cannot call off the names of the books of the Bible, who perhaps never read all of the Bible, or have not diligently and prayerfully studied even one of its books, and could not stand a creditable examination upon the text, much less the spirit of one chapter.

Oh, we are guilty along this line, preachers and people! I repeat, I make no reference whatever to ministerial education in other things, but surely a preacher ought to have profoundly and prayerfully studied the One Book. Our Saviour prescribed no educational test in mathematics, or the sciences, in rhetoric or elocution for his preachers, but he sent out no man to preach until he had carefully instructed him in what to preach. When then I say ministerial education, I mean Bible education—education in the Bible. How long a time he kept these men right with him, hearing his words, witnessing his deeds, imbibing his spirit, expounding the principles of his kingdom to them, precept by precept and line upon line, and now illustrating by striking and vivid images, in parables those same principles, and all before he sends them out to preach God's Word! An educated preacher is a scribe who hath been made a disciple to the kingdom of God; that is, he is a teacher who hath been instructed in the principles of the kingdom of heaven. That alone is an educated preacher.

That leads to the next thing that needs explanation, "the householder's treasure." Here the figure changes. Before the exposition was "light"; now it is "treasure." "Have you understood all of these things? Yes. Then I say unto you that every scribe instructed in the principles of the kingdom of heaven, is like a householder who bringeth forth out of his treasures things new and old." Not the treasure of a traveler, but of a householder who has stored away the accretions and accumulations of years. A rolling stone gathers no moss. A boarder, or a man always moving, accumulates no property. "Three moves are equal to a fire." A householder has old things that are precious, which have been proved as to their value in many times of trial. They are sacred with memories. He has new things also, but recently acquired, and he brings out on fitting occasions both new and old. What does this mean? What is the spiritual import of this parable? I see its meaning. It stands embodied before me. The householder is a religious teacher, rich in the knowledge of the meaning of God's Word. He has devoutly studied it for years. It is the one living oracle whose utterances settle all of his perplexities. In the time of spiritual drouth and scorching heat, that book has been to him what the well with the old oaken bucket was to Woodworth. And now, when we call him out of life's problems and experiences, he brings forth from his treasure things new and old. Yes, some of them are old. Some of them came to him when his heart was first given to Jesus, when God for Christ's sake forgave his sins. He opens the book, the sacred volume, and points out the very passage in God's Word whose sense or meaning brought to him peace and rest, long, long ago. And he never forgets it. He opens it again and brings forth another treasure. It came to him perhaps when his first baby died.

How well I recollect when my first child died, and out in the old cemetery, when the preacher who kindly conducted the funeral services of that child, Brother Richard Burleson, with

that reverence so peculiar to him, opened the Book of God, and his voice rings in my ears today, "My son, despise not thou the chastening of the Lord." I never see him in my memory but I hear him saying that, and that day that scripture, in the spirit of it and in the sense of it, so entered my soul that I can never forget.

He turns to yet another passage. It came to him in connection with his anxieties concerning a revival of religion, and one day when feeling lonely beyond expression, his eye fell upon this passage, "I am with you," and the actual presence and power of the eternal Spirit of God came upon him as never before. Mark you, that the light comes with the exposition and experimental realization of the Scriptures, and a scribe who has been instructed in the principles of the kingdom of God, bringeth forth from his treasures things new and old. He turns to some that came last year. (Last year I got into the heart of this passage.) He turns to one that came last month, one that came yesterday, one that came today, and these are the new, and all of them are treasures—priceless treasures—the spiritual interpretation of the Word of God.

He does not keep his face to the past and dwell on memories of treasures found long ago, for where we do not acquire new treasures we lose the old.

But we retain the old if we can say, "This manna fell last night; it is fresh from God; it has the dew on it. It came straight from a present, not a historic God; it came not to one who was, but who is, his disciple and his child. It is not the cold, stale food left over from last year's banquet, but fresh and hot from the kitchen of heaven it is served to him hungry now." I say that this Book is an ocean without shores; that to its interpretation there is no *ultima thule.* We never do get to its outer boundary and say, "I have compassed it all." We might look at it and apostrophize it:

"O thou precious Bible, thou exhaustless mine of gold and silver and diamonds, who has found thy last treasure? Thou shoreless ocean, who has brought up from thy depth the last tinted shell or beautiful coral or pearl of ray serene? Thou range of mountains, whose tops touch the stars and kiss the skies and come in touch with God; the climber who reaches thy summit looks out upon ever-increasing landscapes of beauty, and there burst upon his vision prospects of future glory never yet dreamed of, until at last he gets so high that he looks out and finds no horizon."

That is heaven! New and old! Old as creation and new as God!

Now the last word to explain in this passage: "What measure ye mete it shall be measured unto you, and more shall be given unto you. For whosoever hath, to him shall be given, and whosoever hath not from him shall be taken away even that which he thinketh he hath." What does it mean? What does it mean in this connection? Will you please recall a point made just now, that the lamp was lighted for the benefit of others? The Saviour expounded to one that he might tell that exposition to another. Said he, "It is given to you to understand the mysteries of the kingdom of God. I whisper in your ear the meaning of the parables. You publish it on the housetops. If you dispense what I give you, if you measure out what I give you, I give you more. As you measure so I mete." Oh, what a significance! Hear a secret, ye misers, who would hoard the gold of truth:

Knowledge not imparted to others dies to the man who has it.

So long as one teaches mathematics he remembers mathematics. So long as one teaches Latin or Greek these things are easy to him, but let him cease the imparting and his treasure at once begins to shrink in bulk, to get lighter in weight, to diminish in value. "There is that withholdeth and it tendeth to poverty. There is that scattereth abroad and it maketh

rich." Oh, young convert, when God has given the sense of just one precious scripture to you—it may be this: "Come unto me all ye that labor and are heavy-laden and I will give you rest;" it may be this: "God so loved the world that he gave his only begotten Son"—but whatever it is, young convert, when God lights that lamp let it shine, and be eager to say in the language of David, "Come all ye that fear God and I will tell you what great things he hath done for my soul;" hide not the righteousness of God in your heart. Oh, preacher, if you have found the exposition of a passage of God's Word, if Jesus has whispered an interpretation into your ear, give it out, let the world have it, let others use it. Raise no whining cry of plagiarism on God-given interpretations.

Do not jealously guard your little stock of cast iron sermons. Preach them, and get new ones fresh with the dew of heaven and alive with the breath of the Spirit of God.

Give out and God will give to you. Look at Spurgeon. What cared he for his old sermons? Not a thing in the world. For thirty years he published a sermon every week, and the more he published the more he had to publish.

Why, I can well recollect with what shrinking and horrible dread I heard Brother Cranfill's proposition calling upon me to let him publish a sermon of mine every week. I supposed it would bankrupt all the material I had in six months, and how foolish I was!

I never did in my life, freely, lovingly, and tenderly, give out one exposition that Jesus had given to me but he gave me another. I never did empty my bucket of water upon the thirsty lips of the famished but I could the more readily let it down into the well of salvation and draw it up filled again to the brim, fresh-dripping and glowing from the cool and living fountain, inexhaustible.

Impart! Give out! Scatter abroad! It will come back to you good measure, pressed down, shaken together, running over into your bosom and into your soul.

A scribe, then, is a religious teacher. Ministerial education, then, is having the meaning of the Bible. The lamp is the preacher. Exposition from God lights the lamp. The lamp being lighted should shine. As it radiates the light given, more light comes. The householder is a preacher. His treasure is the accumulation of scriptural meanings, passages which he has understood, passages upon which he has experimentally fed and nourished his soul. Unless he acquire new treasure he loses the old. If he faces the past only, that past becomes ever dimmer to him, until it will at last seem to be only a dream of a flickering, vague and uncertain fancy, without reality.

Now, these are two subsidiary parables, the parable of the lighted lamp and the parable of the householder's treasure, and they tell what to do with the eight.

QUESTIONS

1. Where do we find our Lord's first great group of parables?
2. What two words are used in the Gospels for "parable" and what the meaning of each in both the narrower and the wider senses?
3. Give a good definition of "parable."
4. Distinguish between parable, proverb, simile, similitude, metaphor, allegory, fable, and myth.
5. Give a biblical example of each of these except myth, and give an example also of a myth.
6. Why did our Lord use parables in his teaching?
7. From the table of "the parables of our Lord" give the interpretation of each parable as there indicated.
8. What can you say in a general way of this list of parables and what the two great classes of parables?
9. What brief rules here given for interpreting parables?
10. Compare the two parables which Christ interpreted himself with their interpretation, and note the points in each not interpreted.
11. What three great groups of our Lord's parables and what parables in each group?
12. Give a general survey of our Lord's ministry up to this point.
13. What is the scene, the pulpit, and the congregation of this first group of parables?
14. What two subsidiary parables in connection with this group and why so called?
15. What is the thread of thought that unites all these eight parables into one necklace?
16. What is the first parable here, what is its details and what is its lesson?

17. Give the details of the parable of the good seed growing of itself, and its lesson.
18. Relate the story of the parable of the tares, and show its lesson.
19. Give the parable of the mustard seed and its lesson.
20. Give the parable of the leaven and its lesson.
21. Give the double picture in the parable of the hid treasure and the pearl of great price, and their lessons.
22. Recite the parable of the dragnet and its lesson.
23. What is the import of the parable of the lighted lamp and what is the meaning and application of the terms used therein?
24. What is the import of the parable of the householder's treasure and what is the meaning and application of the terms used in it?

XXXII

OUR LORD'S GREAT MINISTRY IN GALILEE

Part VII

STILLING THE TEMPEST, THE TWO GADARENE DEMONIACS, SECOND REJECTION AT NAZARETH, SENDING FORTH THE TWELVE, AND HEROD'S SUSPICION

Harmony pages 66-75 and Matthew 8:18-23; 11:1; 13:54-58; 14:1-12; Mark 4:34 to 5:20; 6:1-29; Luke 8:22-40; 9:1-9.

When Jesus had finished his discourse on the kingdom, as illustrated in the first great group of parables, he crossed over the Sea of Galilee to avoid the multitudes. While on the bosom of the sea a storm swept down upon them, as indicated by Luke, but our Lord had fallen asleep. So the disciples awoke him with their cry of distress and he, like a God, spoke to the winds and the sea, and they obeyed him. Such is the simple story of this incident, the lesson of which is the strengthening of their faith in his divinity.

Upon their approach to the shore—the country of the Gadarenes—occurred the thrilling incident of the two Gadarene demoniacs. The story is graphically told here by Matthew, Mark, and Luke, and does not need to be repeated in this interpretation, but there are certain points in the story which need to be explained. First, there are some difficulties: (1) The apparent discrepancy of long standing, relating to the place, is cleared up by Dr. Broadus in his note at the bottom of page 67 (see his explanation of this difficulty); (2) Matthew mentions two demoniacs, while Mark and Luke mention but

one. This is easily explained by saying that the one mentioned by Mark and Luke was probably the prominent and leading one, and that they do not say there was *only* one. Second, there are some important lessons in this incident for us: (1) We see from this incident that evil spirits, or demons, not only might possess human beings by impact of spirit upon spirit, but they also could and did possess lower animals. (2) We see here also that these evil spirits could not do what they would without permission, and thus we find an illustration of the limitations placed upon the Devil and his agencies. (3) There is here a recognition of the divinity of Jesus by these demoniacs and that he is the dispenser of their torment. (4) There is here also an illustration of the divine power of Jesus Christ over the multitude of demons, and from this incident we may infer that they are never too numerous for him. (5) The man when healed is said to have been in his right mind, indicating the insanity of sin. (6) The new convert was not allowed to go with Jesus, but was made a missionary to his own people, to tell them of the great things the Lord had done for him. (7) The Gadarenes besought him to leave their borders. Matthew Henry says that these people thought more of their hogs than they did of the Lord Jesus Christ. Alas! this tribe is by far too numerous now.

Following the Harmony, we find that after crossing back to the other shore Jesus revisits Nazareth and teaches in their synagogue. Here he was rejected as at first. He did some works there, but was limited by their unbelief. Their questions as to his origin indicate their great stupidity and throw light on the question of "the perpetual virginity" of Mary, showing that the Romanist contention here is utterly groundless. Before leaving them Jesus announced a fact which has been experienced by many a man since that time, viz: that a man is often least appreciated by his own people.

In Section 55 we have the first commission of the twelve apostles. The immediate occasion is expressed in Matthew 9:

36. (See the author's sermon on "Christ's Compassion Excited by a Sight of the Multitude.") These apostles had received the training of the mighty hand of the Master ever since their conversion and call to the ministry, and now he thrusts them out to put into action what they had received from him. The place they were to go, or the limit of their commission, is found in Matthew 10:5-6. This limitation to go to the Jews and not to the Gentiles seems to have been in line with the teaching elsewhere that salvation came first to the Jews and that the time of the Gentiles had not yet come in, but this commission was not absolute, because we find our Lord later commissioning them to go to all the world. What they were to preach is found in Matthew 10:7 and what they were to do in Matthew 10:8. The price they were to ask is found in the last clause of v. 8. How they were to be supported, negatively and positively, together with the principle of their support, is found in vv. 9-11. The principle of ministerial support is found also, very much elaborated, in 1 Corinthians 9:4-13, and is referred to in 1 Corinthians 9:14 as an ordinance of our Lord. The manner of making this operative on entering a city is found in vv. 11-12. The rewards of receiving and rejecting them are found in v. 13, while the method of testimony against the rejecters is expressed in vv. 14-15.

The characteristics of these disciples are given in v. 16: "Wise as serpents, and harmless as doves." If they should have had the characteristic of the dove alone they would have been silly; if the serpent alone, they would have been tricky. But with both they had prudence and simplicity. In this commission we find also that they were to be subject to certain hazards, recorded in v. 18. Their defense is also promised in vv. 19-20. The extent of their persecutions is expressed in vv. 21-22. Their perseverance is indicated in the last clause of v. 22. In v. 23 we have the promise that the Son of man would come to them before they had gone through all the cities of Israel. What does that mean? There are five theories

about it, all of which are amply discussed by Broadus (see his Commentary *in loco*).

The consolations offered these disciples, in view of their prospective persecutions, are as follows (24-31): (1) So they treated the Lord, (2) all things hidden shall be made known, (3) the work of their persecutors is limited to the body, but God's wrath is greater than man's and touches both soul and body, and (4) the Father's providential care. The condition of such blessings in persecution, and vice versa, are expressed in vv. 32-33. From this we see that they were to go forth without fear or anxiety and in faith. The great issue which the disciples were to force is found in 10:34-39. This does not mean that Christ's work has in it the purpose of stirring up strife, but that the disturbance will arise from the side of the enemy in their opposition to the gospel and its principles, whose purpose means peace. So there will arise family troubles, as some yield to the call of the gospel while others of the same family reject it. Some will always be lacking in the spirit of religious tolerance, which is not the spirit of Christ. In this connection our Lord announces the principle of loyalty to him as essential to discipleship, with an added encouragement, viz., that of finding and losing the life. In vv. 40-42 we have the identity of Christ with the Father which shows his divinity and also his identity with his people in his work. Then follows the blessed encouragement of the promise of rewards. When Jesus had thus finished his charge to his disciples, he made a circuit of the villages of Galilee preaching the gospel of the kingdom.

From this incident come three important lessons for us: First, we have here the origin and development of a call to the ministry as follows: (1) Christ's compassion for the perishing and leaderless, (2) prayer to God that he would send forth laborers, and (3) a positive conviction that we should go. Second, there is also suggested here the dangers of the care for fine preaching: (1) If it has its source in anxiety and sel-

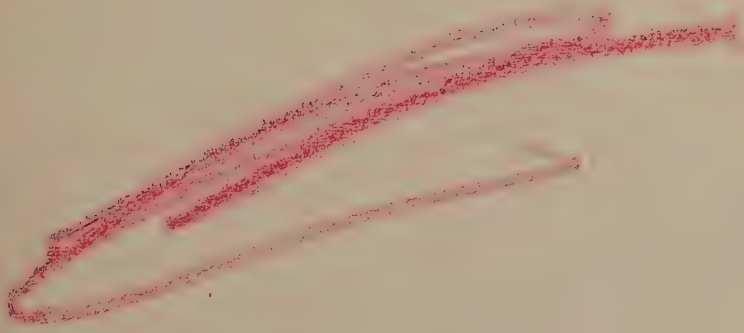
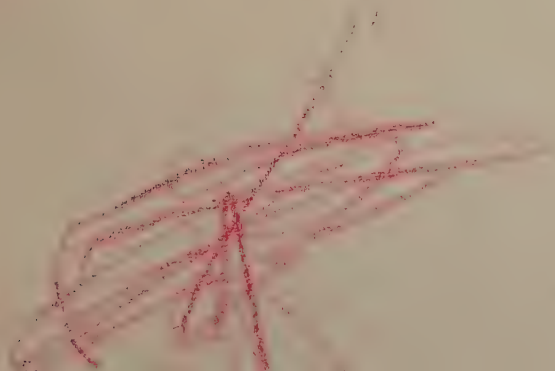
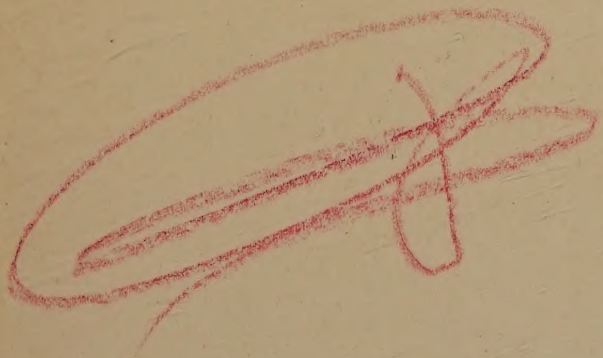
fishness it restrains spirituality; (2) it manifests itself in excitement and excess which adulterates spirituality; (3) it leads to weariness or self-seeking and thus destroys spirituality. Third, we have here several encouragements to the preacher: (1) The cause is honorable; (2) the example is illustrious; (3) the success is certain; (4) care is guaranteed; (5) the reward is glorious; (6) the trials become triumphs; (7) the identification with Christ.

The account of the miracles wrought by the disciples of Jesus on this preaching tour impressed Herod Antipas, as well as those wrought by Jesus himself, the impression of which was so great that he thought that John the Baptist was risen from the dead. The account in the Harmony throws light on the impression that was made by the ministry of John. Some were saying that Jesus was Elijah or one of the other prophets, but Herod's conscience and superstition caused him to think it was John the Baptist, for he remembered his former relation to John. Then follows here the story of how John had rebuked Herod which angered his wife, Herodias, and eventually led to John's death at the hand of the executioner. Josephus gives testimony relative to this incident. (See chapter X of this "Interpretation.")

There are some lessons to be learned from this incident. First, we are impressed with the courage and daring of the first Christian martyr, a man who was not afraid to speak his convictions in the face of the demons of the pit. Second, the life must leave its impress, but that impress will be variously interpreted according to the antecedents and temperaments of the interpreters. Third, the influence of a wicked woman, often making the weak and drunken husband a mere tool to an awful wicked end. Fourth, the occasion of sin and crime is often the time of feasting and frivolity. Just such a crime as this has often been approached by means of the dance and strong drink. Fifth, we have here an example of a man who was too weak to follow his conviction of the right because he

had promised and had taken an oath. He had more respect for his oath than he had for right. Sixth, there is here also an example of the wickedness of vengeance. It is a tradition that when the daughter brought in the head of John and gave it to Herodias, her mother, she took a bodkin and stuck it through the tongue of John, saying, "You will never say again, 'It is not lawful for you to have your brother's wife.' "

QUESTIONS

1. Give the time, place, circumstances, and lesson of Jesus stilling the tempest.
2. Tell the story of the two Gadarene demoniacs.
3. What two difficulties here, and how is each explained?
4. What seven important lessons for us in this incident?
5. Give the story of the second rejection of Jesus at Nazareth and its several lessons.
6. What was the immediate occasion of sending forth the twelve apostles on their first mission?
7. What preparation had they received?
8. Where were they to go, or what was the limit of this commission?
9. Why was it limited, and was it absolute?
10. What were they to preach, and what were they to do?
11. What price were they to ask?
12. How were they to be supported, negatively and positively, and how do you harmonize the Synoptics here?
13. What was the principle of their support and where do we find this principle very much elaborated?
14. How is this principle referred to in 1 Corinthians 9:14?
15. What was the manner of making it operative on entering a city?
16. What rewards attached to receiving and rejecting them?
17. What was the method of testimony against those who rejected?
18. What was to be the characteristics of these disciples?
19. To what hazards were they subject?
20. What was to be their defense?
21. What was to be the extent of their persecution?
22. What was text on the perseverance of the saints, and what was its immediate application to these apostles?
23. Explain "till the Son of man be come."
24. What were the consolations offered these disciples?
25. What was the condition of such blessings?
26. In what spirit were they to go forth?
27. What great issue must they force? Explain.
28. What principle of discipleship here announced?
29. What proof here of the divinity of Jesus Christ?
30. What promise here of rewards?
31. What did Jesus do immediately after finishing his charge here to his disciples?

32. What lessons here on the origin and development of a call to the ministry?
33. What dangers of the care for fine preaching?
34. What seven encouragements from this incident to the preacher of today?
35. How was Herod and others impressed by the miracles of Jesus and his disciples?
36. What several conjectures of Herod and others?
37. What part was played in this drama by John? by Herod? by Herodias and by Salome, the daughter of Herodias?
38. What testimony of Josephus on this incident?
39. What lessons of this incident?